LIST

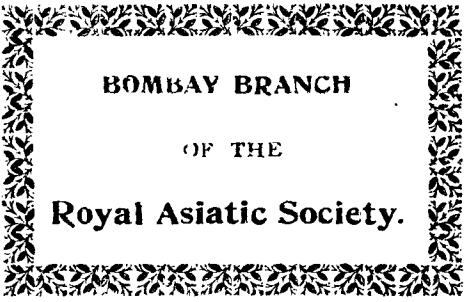
OF

ANCIENT MONUMENTS

IN BURMA

00082001

913.591
Lis/Lis
82001



Digitized with financial assistance from
Hermès India
a project facilitated by the Rotary Club of Bombay
on 10 August, 2018

LIST

OF

ANCIENT MONUMENTS IN BURMA

LIBRARY
OF THE
BOMBAY
BRANCH
OF THE
ROYAL ASIATIC

82001

00082001

RANGOON
OFFICE OF THE SUPERINTENDENT, GOVT. PRINTING, BURMA
1916
Price Rs. 2=3 Shillings.

LIST OF AGENTS

FOR THE

SALE OF GOVERNMENT PUBLICATIONS.

IN INDIA:

THACKER, SPINK & Co., Calcutta and Simla.
W. NEWMAN & Co., Calcutta.
THACKER & Co., Ltd., Bombay.
HIGGINBOTHAM & Co., Madras.
SUPERINTENDENT, AMERICAN BAPTIST MISSION PRESS, Rangoon.
* D. B. TARAPOREVALA & SONS & Co., 103, Medows Street, Fort, Bombay.
BUTTERWORTH & Co. (India), Ltd., 8-2, Hastings Street, Calcutta.

IN ENGLAND:

HENRY S. KING & Co., 65, Cornhill, E.C.
A. CONSTABLE & Co., 10, Orange Street, Leicester Square, W.C.
KEGAN PAUL, TRENCH, TRÜBNER & Co., 68—74, Carter Lane, E.C., and 25 Museums Street, W. C.
BERNARD QUARITCH, 11, Grafton Street, New Bond Street, W.
P. S. KING & SON, 2 & 4, Great Smith Street, Westminster, S.W.
GRINDLAY & Co., 54, Parliament Street, S.W.
T. FISHER UNWIN, 1, Adelphi Terrace, W.C.
W. THACKER & Co., 2, Creed Lane, Ludgate Hill, E.C.
LUZAC & Co., 46, Great Russell Street, W.C.
OLIVER & BOYD, Tweeddale Court, Edinburgh.
E. PONSONBY, Ltd., 116, Grafton Street, Dublin.
B. H. BLACKWELL, 50 & 51, Broad Street, Oxford.
DEIGHTON BELL & Co., Trinity Street, Cambridge.

ON THE CONTINENT:

ERNEST LEROUX, 28, Rue Bonaparte, Paris, France.
MARTINUS NIJHOFF, The Hague, Holland.

* For the sale of official publications excluding those of the Legislative Department of Government of Burma.

TABLE OF CONTENTS.

List of Monuments.

Arakan Division.
Pegu Division.
Irrawaddy Division.
Tennasserim Division.
Magwe Division.
Mandalay Division.
Sagaing Division.
Meiktila Division.

LIST

OF

ANCIENT MONUMENTS IN BURMA

ARAKAN DIVISION.

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(*See* Government of India, Home Department, Resolution No. 3—168-83, dated the 26th November 1883.)

I. These monuments, which from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments, which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments, which from the advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

I (*a*) and II (*a*) Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*) Monuments in the possession or charge of private bodies or individuals.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
1	Akyab	Kaladan ...	Mahamuni Temple.	Tradition ascribes it to Chandasuriya, king of Arakan, who built it to enshrine the image of the Buddha cast during the lifetime of the Sage himself in the 6th century B. C. The image was removed to Amarapura in 1784, as a spoil of war, after the conquest of Arakan by the Einshemin, son of Bodawpaya. It has now been placed in the Mahamuni or Arakan Pagoda, Mandalay (*vide* item 26, page 14 of the List of Ancient Monuments in Upper Burma, Mandalay Division). The temple has passed through many vicissitudes and has been repaired many times. It was last repaired in 1867 A.D.
2	Do.	Mônchaungwa village.	Mônchaungwa Pagoda.	Tradition ascribes the foundation of this shrine to the pious Buddhist kings of old Dhañña-vati (Arakan) (4th century A.D.).
3	Do.	On a hill opposite Kyauktaw.	Kyauktaw Zedi	Erected by a fugitive queen of the Launggyet Dynasty (1237—1401 A.D.) and recently repaired by the villagers. Within its precincts, an ancient stone inscription in the Nagari character was discovered by Dr. Forchhammer.
4	Do.	Kyauktaw	Stone images and a foot print of the Buddha cut in stone.	Date 14th century A.D. ...

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
In the custody of local elders.	In a good state of preservation.	I (*b*)	
In the custody of local monks and villagers.	Do.	I (*b*)	Large stone images of the Buddha which were found in the neighbourhood of the temple have been removed and placed in it; (*vide* item 3 of Dr. Forchhammer's list and item 2 in Schedule attached to General Department Notification No. 261, dated the 30th July 1909).
In the custody of villagers.	Do.	I (*b*)	Declared to be a protected monument under section 3, clause (*3*) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notificatien No. 261, dated the 30th July 1909).
Do.	In a fair state of preservation.	II (*b*)	Do.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
5	Akyab	Myohaung	Shitthaung Pagoda.	Built by king Minbin, the 12th of the Myauk-ū dynasty, who reigned over Arakan from 1531—1553 A.D. Dr. Forchhammer writes—"The Shrine is the work of Hindu architects and Hindu workmen; the skill and art displayed in its construction and ornamention are far beyond what the Arakanese themselves have ever attained to: the entire structure is alien in its main features to the native architectural style.
6	Do.	Do.	Andaw Pagoda	Built by king Minbin (1531—1553) to en-shrine a tooth relic of the Buddha said to have been obtained from Ceylon.
7	Do.	Do.	Ratanabôn Pagoda.	Built by king Minpalaung (1571—1593 A.D.).
8	Do.	Do.	Dukkanthein Pagoda.	Built by king Minbin (1531—1553 A.D.).
9	Do.	Do.	Lemyethna Pagoda.	Do.

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians	In a state of disrepair ...	III	Declared to be a protected monument under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909). There are stone sculptures and inscriptions in the Nagari and Arabic characters.
Do.	Do.	III	The tooth-relic was stolen away by a Bengali who broke into the relic chamber about thirty years ago, but was recovered from him and had been placed in the custody of a monk who was residing in the neighbourhood of the Lokamu. Declared to be a "protected monument" under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).
Do.	Do.	III	
Do.	Do.	III	It was one of the many pagodas which also served as a fortress in times of danger.
Do.	Do.	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
10	Akyab	Myohaung	Thinzin Pagoda	It was built by the eunuchs of the royal palace on the hill where they lived and were buried.
11	Do.	Do.	Mingalamanaung Pagoda.	Built by king Narapatigyi (1638—1645 A.D.).
12	Do.	Do.	Pitakattaik or Library.	Built by king Narapatigyi (1638—1645 A.D.) to store the Buddhist scriptures which were brought over from Ceylon.
13	Do.	Do.	Linpantmaung or Laung-pwanbrauk Pagoda.	Built in the 16th century A.D.
14	Do.	Do.	Dipayon Pagoda	Do.
15	Do.	Do.	Anoma Pagoda	Built in the 15th century A.D.
16	Do.	Do.	Chinkaikwall ...	Do.
17	Do.	Do.	Jinamanaung Pagoda.	Built by king Chandasudhamma between 1652—1684 A.D.

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians	In a state of disrepair ...	III	
Do.	In a fair state of preservation.	II (*b*)	There are inscriptions in Burmese which were set up by king Chandavijaya (1710—1731 A.D.)
Do.	In a state of disrepair ...	II (*b*)	It was ornamented with exquisite carvings in stone. Declared to be a "protected monument" under section 3, clause (?) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).
Do.	Do.	II (*b*)	It has some exquisite carvings in stone.
Do.	Do.	III	
Do.	In a fair state of preservation.	II (*b*)	The shrine stands on the battlefield on which the Arakanese were defeated by the Burmans (1784).
Do.	In a state of disrepair ...	III	There are two stone inscriptions in Burmese, each about 400 years old.
Do.	In a fair state of preservation.	II (*b*)	The facade of the porch exhibits some good carvings in stone. Each of the eight corners of the Pagoda is guarded by a lion or griffin, each with a double body and a head-wearing whiskers and beard.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
18	Akyab	Myohaung	Shwedaung Pagoda.	Built by king Minbin (1531—1553 A.D).
19	Do.	Do.	Wuntithein or *Sima*.	Origin of the temple unknown; is first mentioned in Arakanese history in the 14th century A.D.
20	Do.	Do.	Sandhikan mosque.	Built of sand stone by the followers of king Minzawmun after he had returned from 24 years of exile in India in 1430 A.D.
21	Do.	Do.	Sakyamanaung Pagoda.	Ascribed to king Chandasudhamma, the 23rd of the Myauk-ū dynasty, who reigned in Arakan from 1652—1684 A.D.
22	Do.	Do.	Ratanamanaung Pagoda.	Ascribed to Chandasudhamma (1652—1684 A.D.).
23	Do.	Do.	Karittaung Pagoda also called Udrithaung Pagoda.	Built in the 15th century A.D.
24	Do.	Do.	Letyodat Pagoda.	Tradition asserts that the bone of the fourth finger of the Buddha is enshrined in one of these Pagodas erected in the 15th century A.D.
25	Do.	Do.	Shwegyathein Temple.	Built by king Chandasudhamma (1652—1684 A. D.).
26	Do.	Do.	Lokamu Pagoda.	Built by king Chandasudhamma (1652—1684 A.D.).

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a state of disrepair ...	III	The pagoda is small but historically important. The Burmans to oppose the advance of the British soldiers, had put up a camp (1825) on the top of the Shwedaung hill, which is still traceable.
Do.	Do.	III	It is a Hindu shrine with Hindu deities represented in the sculptures; very ancient; stone inscription is of later date (14th century).
Do.	Do.	II (*b*)	
Do.	In a fair state of preservation.	II (*b*)	
Do.	In a state of disrepair ...	III	It is a solid stone structure, octagonal from the base to the top.
Do.	In a good state of preservation.	II (*b*)	
Do.	In a state of disrepair ...	III	There are two Pagodas of the same name.
Do.	In a fair state of preservation.	II (*b*)	
Do.	In a goodstate of preservation.	(*b*)	Repaired by Chit San of Weze and the public.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
27	Akyab	Myohaung.	Parabho Pagoda.	Built by Minrajāgyi, the 18th king of the Myauk-ū dynasty, in the year 1703 A.D. and was repaired by the 1st Burmese Governor of Myohaung in 1786 A. D
28	Do.	Do.	Moktaw Pagoda (also called Shwemawdaw Pagoda.)	Built at the first foundation of Myohaung.
29	Do.	Do.	Pangaungpaya.	Contains an image of the Buddha, which was finished in 1596 A.D.
30	Do.	Do.	Thanyeiktasu Pagoda.	Built in the 15th century A D.
31	Do.	Mahāti village.	Mahāti Pagoda.	Built in the 12th century A.D. by the Arakanese king, Koliya.
32	Do.	Do.	Kyaukmyo image.	Said to have been set up by King Koliya in 1133 A.D.
33	Do.	Do.	The Migyaun Rock inscription.	Inscription, five centuries old, in Burmese character and Burmese language.
34	Do.	Do.	Remains of Paungdawdat Pagoda.	The original pagoda was built by Chantataingcandra in 954 A.D. to enshrine the thigh-bone of Ananda, the well-known disciple of the Buddha. It was repaired in 1591 A.D. by Minpalaung, the 16th of the Myauk-ū dynasty.

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
In the custody of a monk and the villagers of Pyinze.	In a good state of preservation.	I (*b*)	
No special custodians.	In a state of disrepair ...	III	Only the basement of the original Pagoda remains. A smaller pagoda, which was built on it, has also fallen into ruin.
No special custodians.	.....	I (*b*)	Recently repaired by Maung Tha U, a local elder of Myohaung.
In the custody of a local monk.	In a good state of preservation.	I (*b*)	
No special custodians.	Do.	I (*b*)	It contains an image of the Buddha which was also finished in the 12th century A.D. There are stone inscriptions and sculptures.
Do.	In a fair state of preservation.	II (*b*)	
Do.	In a state of ruin ...	III	The inscription covers 21 feet of rock and is situated on the west side of the hill, on which the Kyaukmyo image stands.
Do.	In a state of disrepair ...	III	There is an inscription in Burmese, which records that the pagoda was repaired by Minpalaung, the 16th of the Myauk-ū dynasty.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
35	Akyab.	Kamaung-dat village.	Kadawsima	Built by king Chandavijaya (1710—1731 A.D.) in 1723 A.D.
36	Do.	Thanbyin-gyi village.	Sitke Sima	Built in the 16th century A.D. by an Arakanese nobleman.
37	Akyab	Kywedè village.	Ningala Ôk Pagoda.	Built by king Mindi at the close of the 13th century A.D.
38	Do.	Nanya village.	Image of the Buddha.	Dr. Forchhammer writes :— "King Mindi (who reigned from 1279—1385 A.D.), well-known for his stern justice, had a new palace erected. As his betel-chewing subjects are in the habit of cleaning, after removing chunam (lime) from the box and laying it on the betel-leaf, their soiled fore-finger on the door-posts or other convenient places, the king issued an order that the door posts of his new palace were not to be soiled in the manner indicated; any one infringing against the rule was to be punished by having the offending finger cut off. After some time, the king, forgetful of his own order, cleaned his finger by rubbing it against one of the palace door posts. The attending

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a fair state of preservation.	II (*b*)	There are fine carvings in stone, and also two inscriptions recording the grants of land to the inmates of the monasteries in the neighbourhood of the Pagoda. Glazed tiles were found near it. Declared to be a "protected monument" under section 3, clause (*3*) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).
Do.	In a state of disrepair ...	III	
Do.	Do. ...	III	It once formed the south-western corner of the ancient city of Launggyet.
In the custody of the local pôngyis.	In a good state of preservation.	I (*b*)	The original temple, which enshrined the image of Buddha near Nanya, has been washed away. The image was removed to a place of safety and a new temple was built over it.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				Ministers made a careful note of it, writing down the date and hour when it occurred, but did not remove the lime from the post. A few days later, the king observed the spot on the palace door and, unconscious that he himself was the culprit, angrily ordered his Ministers to ascertain the offender and see the punishment for such an offence inflicted upon him. When the Ministers produced the proof of his own guilt the King, with his own sword, cut off his forefinger, saying "that even a King should not issue orders for himself to break with impunity." To commemorate the event he had the image-house erected, and instructed the sculptors to allow only four fingers to the right hand of the images of Buddha.
39	Akyab	Urittaung	Urittaung Pagoda.	The original builder of the temple is unknown. It is said that on the hill, where this Pagoda was built, the Buddha once lived in a former existence as a Brahman of high birth, and that a Pagoda was erected voer his skull on his death, which was found on the same hill. It was repaired by king Gajapati, of the Myauk-ū dynasty, in 1521 A.D. when it had fallen into ruin, again it was repaired by king Thadamintāra in 1641 A. D., and by king Varadhammārjā in 1688 A.D. It was recently repaired by a private individual and gilt.
40	Do.	Akyab	Āgyeik Pagoda	Built about a hundred years ago. It is said to contain a tooth relic of the Buddha.
41	Do	Do.	(1) Dattaw Pagoda.	Said to contain the hip and right and left shins of the Buddha.
42			(2) Letyathalon Pagoda.	
43			(3) Letwethalon Pagoda.	

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Trustees.	In a good state of preservation.	I (*b*)	
No special custodians.	In a good state of preservation.	II (*b*)	
Do.	Each in a fair state of preservation.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
44	Akyab	Akyab ...	Buddermokan Mosque.	Said to have been founded over a century ago by two merchants of Chittagong in memory of one Budder Auliah, whom the Mussulmans regarded as an eminent saint. Colonel Nelson Davis, Deputy Commissioner of Akyab, in 1876, gives the following account in a record preserved in the office of the Commissioner of Arakan :— "On the southern side of the island of Akyab, near the eastern shore of the Bay, there is a group of masonry buildings, one of which, in its style of construction, resembles an Indian mosque ; the other is a cave, constructed of stone on the bare rock which superstructure once served as a hermit's cell. The spot where these buildings are situated is called Buddermokan, *Budder* being the name of as aint of Islam, and *mokan*, a place of abode. It is said that 140 years ago or thereabouts two brothers named Manick and Chan, traders from Chittagong, while returning from Cape Negrais in a vessel loaded with turmeric, called at Akyab for water, and the vessel anchored off the Buddermokan rocks. On the following night, after Chan and Manick had procured water near these rocks, Manick had a dream that the saint Budder Auliah desired him to construct a cave or a place of abode at the locality near where they procured the water. Manick replied that he had no means wherewith he could comply with the request. Budder then said that all his (Manick's) turmeric would turn into gold, and that he should therefore endeavour to erect the building from the proceeds thereof. When morning came Manick,

Custody or present use.	Present state of preservation and sugges tions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a good state of preservation.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				observing that all the turmeric had been transformed into gold, consulted his brother Chan on the subject of the dream, and they conjointly constructed a cave and also dug a well at the locality now known as Buddermokan. "There are orders in Persian in the Deputy Commissioner's Court of Akyab, dated 1834 from William Dampier, Esq., Commissioner of Chittagong, and also from T. Dickenson, Esq., Commissioner of Arakan to the effect that one Hussain Ally (then the *thugyi* of Bhudamaw Circle) was to have charge of the Buddermokan in token of his good services rendered to the British force in 1825, and to enjoy any sums that he might collect on account of alms and offerings. "In 1849 Mr. R. C. Raikes, the officiating Magistrate at Akyab, ordered that Hussain Ally was to have charge of the Buddermokan buildings, and granted permission to one Mah Ming Oung, a female fakir to erect a building; accordingly in 1849 the present masonry buildings were constructed by her; she also re-dug the tank. "The expenditure for the whole work came to about Rs. 2,000. After Hussain Ally's death his son Abdoolah had charge, and after the death of the latter, his sister Me Moorazamal, the present wife of Abdool Morein, Pleader, took charge. Abdool Morein is now in charge on behalf of his wife."
45	Akyab	Akyab ...	Stone inscription in the compound of the Deputy Commissioner.	Belongs to the Palace hill of Myohaung, four centuries old.

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a good state of preservation.	I (*a*)	The stones for building the quay in the harbour at Akyab were taken from the palaces of Myohaung; the inscription was among the stones, but was fortunately set aside and preserved.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
46	Akyab	Boronga island, Penechaung circle.	Sandawshin Pagoda.	Said to have been erected during the lifetime of Buddha over eight hairs obtained from him. The tradition about Taphussa and Bhallika bringing these relics is exactly identical with that attached to the Shwedagon Pagoda at Rangoon. The existing structure is quite modern.
47	Sandoway	Sandoway	Andaw Pagoda	First built by Minzetchok, king of Sandoway, in 761 A.D. to enshrine the molar tooth of a harmadryad, which was an incarnation of the Buddha in one of his previous existences. Since then it has been repeatedly repaired by the kings of Arakan, and was last repaired by the inhabitants of Sandoway in 1848 A.D.
48	Do.	Do.	Minhla Pagoda	Originally the site of an image house built in the 8th century A.D.; recently rebuilt as a pagoda.
49	Do.	Do.	Shwesandaw Pagoda.	Originally built by Minnyokin, king of Sandoway, in 784 A.D. to enshrine a hair of a Yak, which was an incarnation of a Buddha in one of his previous existences. Since then it has been repaired by the successive kings of Arakan, and lastly, in 1876, by the inhabitants of Sandoway.
50	Do.	Do.	Nandaw Pagoda	Said to have been originally built by king Minbya in 763 A.D. to enshrine a rib of a partridge-king, which was one of the reincarnations of the Buddha.
51	Do.	Do.	Lemyethna Pagoda.	Erected four centuries ago by the Talaings, lately rebuilt.

Custody or present use.	Present state of preservation and suggestions for Conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a state of disrepair	II (*b*)	
In the custody of local monks.	In a good state of preservation.	I (*b*)	There is an inscription in Burmese, which records that the pagoda was repaired, gilt and crowned by a new *Hti* in 1210 B.E. (1848 A.D.). Declared to be a "protected monument" under section 3, clause (*3*) of the Ancient Monuments Preservation, Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).
Do.	Do.	I (*b*)	The structure is a blending of the Muhammadan and Burmese styles of architecture.
Do.	Do.	II (*b*)	Declared to be a "protected monument" under section 3, clause (*3*) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).
Do.	Do.	II (*b*)	Do.
Do.	Do.	II (*b*)	Do.

SECOND PART.—*Historical sites*, vide *item* 1 *in schedule attached to General Department Notification No.* 171, *dated the* 3*rd June* 1909.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
1	Akyab	Myohaung	Myohaung and Launggyet Circle.	*North.*—From post A, erected at the foot of the northern corner of a hill to post B, erected at the mouth of Pyelongyi stream. *East.*—From post B in a southerly direction along the western bank of the Lemro river to post C, erected on the northern bank of the mouth of the Myaungbwe stream. *South.*—From post C, along the northern bank of the Myaungbwe stream, to post D, and thence across Mahate stream along the northern bank of the Ngarogauk stream to post E, erected in a straight line south of Maungswe range and on the bank of the Ngarogauk stream. *West.*—From post E, northward along Maungswe range to post F, erected to the north of Maungswe range, and thence along the eastern bank of the Yan stream to post G, erected at the source of Yan stream, thence to post H, erected at the western foot of the hill on the west of Krit town, and thence along the western foot of the hill to post A.

Printed by order of the Government of Burma.

G. B, C. P. O.—No. 1198, C. Secy., 9(a), 8-5-1915—415—R. A. P.

LIST

OF

ANCIENT MONUMENTS IN BURMA

PEGU DIVISION.

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(*See* Government of India, Home Department Resolution No. 3 —168-83, dated the 26th November 1883.)

I. Those monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
1	Pegu ...	Zaing-ga-naing.	Shwethalyaung Image.	Constructed, in 994 A.D., by King Migādhippa, the younger, upon the death of King Anurājā The largest recumbent image of the Buddha in Burma, being 180 feet long. In 1906, Messrs. Burn & Co. of Calcutta erected an iron shelter over it at a cost of Rs. 1,50,000.
2	Do. ...	Do.	Mahazedi Pagoda.	Built, in 1559 A.D., by Hanthawadi Sinbyuyin, who was also known as Bayin Naung to the Burmese, and as Branginoco to the Portuguese, on the model of the Mahācheti *stūpa* of Ceylon. The upper portion of the shrine was probably destroyed by an earthquake several years ago.
3	Do. ...	Do.	Kalyani Thein	Built, in 1476 A.D., by Dhammacheti, King of Pegu, whose object was to validate the Apostolic succession of the Buddhist heirarchy of Burma. In its vicinity are ten stone inscriptions in Pāli and Talaing setting forth the history of the monument as well as an account of the vicissitudes of the Buddhist Church in Burma and of the efforts made by Dhammacheti to reform and purify it.
4	Do. ...	Do.	Kyaikpun Images.	Built, in 1476 A.D., by Dhammacheti, King of Pegu. The monument consists of four sitting images of the Buddha placed back to back and facing the four cardinal points and recalls the images of the fourfaced Brahma of India. Each image measures 67½ feet in height.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Trustees.	In a good state of preservation.	I (*b*)	
Do.	In a fair state of preservation. Its complete and satisfactory restoration is scarcely possible with the limited funds at the disposal of the Trustees.	II (*b*)	
In the custody of the Abbot of the Kalyani Monastery.	In a good state of preservation ; recently repaired at a cost of Rs. 200.	I (*b*)	
In the custody of the local elders.	In a fair state of preservation.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
5	Pegu ...	Zaing-ga-naing.	Shwegugyi Pagoda.	Built, in 1476 A.D., by Dhammacheti, *King of Pegu.* In its vicinity there are Talaing epigraphs, more or less obliterated, and terra cotta tiles, the majority of which have been removed elsewhere.
6	Do. ...	Kyauk-tainggan.	Shwegugale Pagoda.	Built, in 1494 A.D., by Hatthi-rāja or Byinnya Ran, King of Pegu. The basement of the shrine consists of ambulatory corridors containing 64 images of the Buddha, and its superstructure is a cylindrical pagoda.
7	Do. ...	Palè ...	Kyaikmakaw Pagoda.	According to an extant legend, out of the 6 hairs of Gotama Buddha obtained by 6 *Rahandas*, 5 were given to traders, and the remaining one was taken and enshrined by Pindika, a merchant of Thatôn, in this pagoda. This shrine stands in the jungle about a mile from Palè. An inscription in Talaing was recently found near it on a large stone.
8	Do. ...	Pegu Town	Shwe-hmawdaw Pagoda.	Known to the Talaings as Kyat-Muthaw; according to tradition was built by King Samanta-rājā, Pindika, a merchant, and the brothers, Mahāsāla and Chūlasāla, who were traders, over two hairs obtained by them from Gotama Buddha, while he was residing at Rājagriha. One of the principal pagodas of Burma; is said to be 198 cubits high and 910 cubits in circumference; has 385 small subsidiary shrines.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the Abbot of the Shwegugyi Monastery.	In a bad state of repair.	III	
In the custody of the local elders.	In a fair state of preservation	II (*b*)	
In the custody of the Headman of Palè village.	It is in a dilapidated condition.	III	
In the custody of Trustees.	In a good state of preservation.	...	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
9	Pegu ...	Zaing-ga-naing.	Nagalein Pagoda.	Built, in 917 A.D., by Migādhippa the Great, on his succession to the throne of Hanthawadi, over the relics of the Buddha and his disciples. The plinth represents Mount Meru and is composed of five tiers, each guarded by Nāgas, Garudas, Kumbhandas and Gandhabbas respectively.
10	Do. ...	Do.	Pâli stone-shed containing the Kalyani inscriptions.	The Kalyani inscription is situated at Zaing-ga-naing, the western suburb of the town of Pegu. When whole, the average dimensions of the ten stones were about 7 feet high, 4 feet 2 inches wide and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pâli, and that of the remaining seven is Talaing, being a translation of the Pâli text. This inscription was erected by Dhammacheti or Rāmādhipati, King of Pegu, in 1476 A.D., in commemoration of the consecration, by Talaing Monks, who had returned from Ceylon, of a *thein* or hall for the proper ordination of Buddhist monks in Burma.
11	Do. ...	Compound of District Court.	Pillars of victory	A little to the north-east of the Shwehmawdaw Pagoda is a small hill, fabled to have been the resting place of two *hamsa* birds (Brahmani duck), when the region about Pegu was under the sea. At the foot of this hill are two octagonal pillars of fine granite. The length of one is about 11 feet, and that of the other about 5. They bear no inscriptions, but a tradition is current that they were erected by *Kala* or Indians, who subsequently claimed the country as their own by virtue of pre-occupation, and that they were driven out by a Talaing

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a good state of preservation.	I (*b*)	
In Government custody.	Do.	I (*a*)	Nos. 10 and 11 have been declared to be "protected monuments" under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* items 66 and 67 in Schedule attached to General Department Notification No. 303, dated the 10th August 1908).
Do.	Do.	I (*a*)	For purposes of safety, the pillars were removed into the compound of the District Court House.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				Prince. The local tradition is confirmed, in a way, by the history of the Chola dynasty of Southern India. It is related that, in the 11th century A.D., or more correctly between 1025 and 1027 A.D., a Prince of that line, Rājendra Chola I by name, crossed the sea and overran Kidāram (or Katāha in Sanskrit), which may be identified with the ancient Talaing kingdom of Rāmañ-ñadesa, now called Pegu. In order to commemorate his conquest of a foreign country, he erected these pillars of victory in accordance with a well-known Indian custom.
12	Hantha-waddy.	Payagôn ...	Kyaikkauk Pagoda.	According to tradition, enshrines one of the two hairs of Gotama Buddha, which were given by the sage to 24 Rishis, on his visit to Syriam, at the invitation of Gavampati, the second being enshrined in the Kyaikkasan Pagoda. Enlarged by Bhogasena, King of Pada, in 439 B.C.
13	Do.	Nanyaw ...	Nanyaw Pagoda	Built, in the 18th century A.D., by the Talaing nobles who had fled to Syriam, on the invasion of Pegu by Alaungpaya.
14	Do.	Payagyi ...	Da-nyein Pagoda.	Erected by the same Talaing nobles on the declaration of peace between the Burmans and the Talaings.
15	Do.	Syriam Town	Old Portuguese Church.	The Church was erected in 1749-50 A.D. by Monseigneur Nerini, the second Vicar Apostolic of Ava and Pegu, and a member of the Barnabite Mission, which laboured in Pegu in the 18th century. The major part of the expenses of the erection was borne by Nicolas de Aguilar, a wealthy Armenian Merchant. The form of the building is thus described by Monseigneur G. M. Percoto, Missionary to the Kingdom of Ava and Pegu and Bishop of Massulis :

Custody or present use.	Present state of preservation and suggestions for conservation	Classification.	Remarks.
6	7	8	9
In the custody of trustees.	In a fair state of preservation.	II (*b*)	
In the custody of the local elders.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
In Government custody.	In a good state of preservation.	II (*a*)	Has been declared to be a "protected monument" under section 3, clause (3), of the Ancient Monuments Preservation Act, VII of 1904 (*vide* item 68 in schedule attached to General Department Notification No. 303, dated the 10th August 1908).

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				"In plan it consisted of a single nave, ornamented with arches and columns both inside and out. Its dimensions were as follows: Length 81, breadth 38, and height 40 French feet. It was intended to have had a domed roof, but the arrival of the Coromandel workmen who were sent for to construct it, was prevented by the war, which arose, and the roof was therefore completed in another style. The whole building was a marvel to Peguans, but what they more especially admired was a spiral staircase going up inside the tower."
16	Hanthawaddy.	Paya *kwin* (Twante).	Kyaikpyaungbyè Pagoda.	Enshrines two hairs of Gotama Buddha, presented by Mahāthera Sumana to Nāga-Kumāra, King of Ukkalāba. In the construction of the pagoda, the King was assisted by Rishi Isi-byaung.
17	Do.	Payagyigyaung.	Danôk Pagoda	It is said that the word "Danôk" is a corruption of "Sanhnôk," which means "to take out the hair relics" In the 6th century B.C., when Taphussa and Bhaillika were bringing eight hairs of Gotama Buddha, a scorpion stole two of them and presented them to Sammavati, King of Ukkalāba, who enshrined them in this pagoda.
18	Do.	Twante ,,	Shwesandaw Pagoda.	Said to enshrine two hairs of Gotama Buddha.
19	Insein	Kyaik-kasan	Kyaik-kasan Pagoda.	Built, in the 4th century B. C., by Sihadipa, King of Thatôn, assisted by Yasa and seven other monks, over 16 hairs and 32 bone-relics of Gotama Buddha. In Talaing called Kyaik-Ha-san, signifying the "Pagoda of eight monks." Golden statuettes of these monks were enshrined in the building.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local monks.	In a fair state of preservation.	II (*b*)	
In the custody of the local elders.	In a state of disrepair ...	III	
Do.	In a good state of preservation.	I (*b*)	
In the custody of Trustees.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
20	Insein	Kyaik-kasar	Kyaik-yatha Pagoda.	Situated about 500 feet to the west of the Kyaik-kasan Pagoda; erected on the site of the cremation of the monk, Yasa, mentioned in column 5 of item 19.
21	Do.	Thamaing	Kyauk-waing Pagoda.	In Talaing, called "Kyaik-waing-ut." *Kyaik* means a Pagoda, *waing* to play, and *ut* "hide and seek." According to tradition, Buddha Kakusandha played "hide and seek" with an ogre, the wager laid being that if the ogre was found by the Buddha, he should listen to his preaching, and if not found the Buddha should be eaten by the ogre.
22	Do.	Sangyi-wa	Kyaik-kalo Pagoda	In Talaing, called "Kyaik-kalaw"; *Kyaik* means a Pagoda, and *Kala* to do obeisance, to revere. According to tradition, the ogre did obeisance to Buddha Kakusandha on this spot (*vide* column 5, item 21).
23	Do.	Do.	Kyaikkalè Pagoda.	In Talaing, called "Kyaik-talè"; *Kyaik* means a Pagoda; and *tale* to disappear. According to tradition the Buddha Kakusandha disappeared, on this spot, between the eyebrows of the ogre while playing "hide and seek" (*vide* column 5, item 21). Appears to have been repaired by Sinbyuyin Byinnya Nwè or Razadayit, King of Pegu (1385—1423A. D); repaired, in 1897, by local elders headed by the *Thugyi* of Sangyiwa and U Taik, who found the shrine in a ruined condition on the top of a hill; work of repair continued in the following year by a special association formed by Maung Po Thaw, Judicial

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No custodians ...	In a fair state of preservation.	III	
In the custody of Trustees appointed in 1910.	Do.	II (*b*)	
In the custody of the villagers.	Do.	II (*b*)	
In the custody of Trustees.	Do.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				Myoôk, Insein, and the local pleaders; crowned with a *Ti*, in 1904, by Maung Kyaw of Ôkpo village, at the invitation of Maung Lu Maung, Headman of Paukkôn village, Pala Circle.
24	Insein	Tha-du-gan	Tha-du-gan Pagoda.	The ogre, mentioned in column 5, items 21 and 22, was converted, and the Buddha exclaimed, "Sādhu! Sādhu!" Good! Good! On the site of the Ogre's conversion this shrine was built.
25	Do.	Yin-gwè-zayat.	Kaik-de-da-lun Pagoda.	The Talaing name "Kyaik-de-dalun" means, in Burmese, "the Pagoda of the sandal-wood hill." In 1471 A.D., Dhammacheti, King of Pegu, commanded Zeikbrè, the Talaing Governor of Hmawbi, to enshrine in this pagoda three images of the Buddha, which had been brought back from Ceylon by his Mission of Buddhist Monks, who were deputed to validate the apostolic succession in Burma. In 1526 A.D. it was repaired by Thushin-ta-gā-rut-pi, who was then residing at Hmawbi.
26	Do.	Yin-gwè-zayat.	Padawmu Pagoda.	In Talaing, it is called "Kyaik-sôk-san" or "The Tomb Pagoda." The shrine was erected over the tomb of a Rishi. It was repaired by the Governor of Hmawbi mentioned in item 26, and also by Thushin-ta-gā-rut-pi, the King of Pegu, who was conquered and deposed by Tabin-shwe-ti, King of Toungoo, in 1540 A.D.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a fair state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
27	Prome ..	Shwe-launggan.	Bawbawgyi Pagoda.	The Bawbawgyi, with the Payagyi and Payama, forms a triad of ancient pagodas of unusual type in the neighbourhood of Hmawza. Tradition assigns them to the 5th century B.C., but judging by their architecture, their construction could not have been earlier than the 7th century A.D., when Chinese, Cambodian, Talaing, and South-Indian influences were blended at Prome. The Bawbawgyi is a solid, cylindrical brick structure, whose height is about 200 feet. It rests on fine pyramidal terraces, and is bulbous in shape with a slight indentation in the middle. No inscriptions have yet been discovered in its vicinity, but its age and origin may be inferred from two of the votive tablets found in a gallery cut by treasure-seekers on its southern face. One depicts the Buddha in a preaching attitude sitting on a lotus throne, which rests on two elephants *couchant* each supporting a small *stūpa*. The other has stamped, on its obverse face, the effigy of the Buddha also in a preaching attitude, but flanked by two winged dragons, and on its reverse face characters in an unknown script, which is probably ancient Pyu.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	Nos. 27—31 have been declared to be "protected monuments." under section 3, clause (*j*) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* items 61—65 in schedule attached to General Department Notification No. 303, dated the 10th August 1908).

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
28	Prome	Hmawza	Stone sculptures near the Settaing or Kyaukka *Thein*.	As one enters the compound of the Kyaukka *Thein* by the east gate, he is confronted by a row of three sculptured stones on his right and left. Each stone is about 10 feet high, 4 feet wide, and 6 inches thick, and on it is sculptured the Buddha under the *Bo* tree, attended by two disciples resting against a support with serrated edges, and having a robe laid on the left shoulder. Though their hands are clasped together, as in prayer, the disciples are not in a kneeling attitude. The position assumed by them is like that of the Brahma in the Nanpaya Temple at Pagan. They sit down on the floor, the outer knee being higher than the inner. In January 1907, in the course of the excavations made by the late General de Beylié, the middle of the right row of stones was discovered to be covered by characters in an ancient script, which is probably ancient Pyu, and which may be assigned to the 7th-8th century A.D.
29	Do.	Do.	Bèbè Pagoda	A square temple in brick, surmounted by a *sikhāra*, and having a single entrance facing the East. It has arches of probably Orissan origin, and is decorated with plaster carvings in which the flamboyant finial and the mythical *makāra* or crocodile predominate. A vaulted corridor runs around the interior of the building, and right in its centre is a sculptured stone representing the Buddha in a sitting attitude, with the left foot not upon but below the right. He is flanked by two disciples in an attitude of prayer wearing robes like those of Tibetan or Chinese monks, and having their legs

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a fair state of preservation.	II (*a*)	
Do.	Do.	II (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				drawn up like those of the Brahma in the Nanpaya at Pagan. At the foot of the stone is an inscription, which is probably in the Pyu script, a few of whose characters are still legible. They resemble those of the Pyu face of the Myazedi inscription at Pagan, which was set up in 1084 A.D. Judging by the inscription and its architecture, the building may be assigned to the 10th century A.D.
30	Prome	Hmawza	Lemyet-hna Pagoda.	A low brick temple, which may be assigned to the 9th century A.D., *i.e.* to say, before the introduction of the southern school of Buddhism from Thatôn. A vaulted corridor runs around the building, and against the central pillar are embedded four sculptured stones facing the cardinal points. The figures on the eastern and northern faces have been destroyed; but those on the remaining sides are still in a good state of preservation. On the southern face, the Buddha is flanked by Indra on the right and by Brahma on the left; on the western, the Buddha appears between two small *stūpas* or *chortens*. The peculiarity about these two effigies of the Buddha is that the right hand, instead of resting on the lap, or pointing towards the earth, is outstretched.
31	Do.	Do.	Kanbauk *Nât* Shrine.	The Kanbauk gate of ancient Yathemyo or Srikshetra is guarded by three *Nâts*. Maung Waing and his two younger sisters, one of whom was called Ma Hla Aung, while the name of the youngest has been forgotten. The effigy of Maung Waing is sculptured on a stone, which is shaped like a clay votive

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a fair state of preservation.	II (*a*)	
In the custody of the villagers.	Do.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				tablet. He appears in his military uniform with a tiara on his head, and with a dagger in each hand. The figure of the younger sister engraved on a stone has weathered badly and has been defaced. The youngest is not represented at all. The stone sculptures may be assigned to the 16th century A.D. The villagers of Kanbauk say that Maung Waing and his two sisters were of royal lineage; beyond that they do not remember anything. The celebration of an annual festival in July, however, shows that the *Nats* are still held in high honour. Here we have an instance of the deification of heroes and of hero-worship, which is of the post-Buddhist type, and which is carried on as a rival and parallel cult to Buddhism.
32	Prome...	Na-win ...	Paungdaw-u Pagoda.	Said to be erected by Nga-taba, King of Prome (110-59 B.C.)
33	Do. ...	Do. ...	Nga-myet-hna Pagoda.	Do.
34	Do. ...	Prome Town	Shwe-san-daw Pagoda.	Said to be erected, in the 6th century B.C., by two brothers, Ajjika and Bhallika, over some hairs of Gotama Buddha.
35	Do. ...	Shwe-laung-gan.	Myinbahu Pagoda.	Said to be erected, in 443 B.C., by King Duttabaung.
36	Do. ...	Hmawza...	Botataung Pagoda.	Do.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of Trustees.	Do.	I (*b*)	
No special custodians.	In a fair state of preservation.	III	
Do.	Do.	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
37	Prome	Shwetaga	Payagyi Pagoda	Said to be erected, in 443 B.C., by King Duttabaung (*vide* item 35).
38	Do.	Konyo ..	Payama Pagoda	Do.
39	Do.	Mataw ...	Shwemoktaw Pagoda.	Ascribed to Duttabaung (*vide* item 35).
40	Do.	Hmawza	Sai-paya Pagoda.	Ascribed to Duttabaung (*vide* item 35). It is said that this shrine marks the centre of Yathemyo.
41	Do.	Tamagauk	Thauk Kyama Pagoda.	Ascribed to Duttabaung (*vide* item 35).
42	Do.	Hmawza	Yahanda Cave	History unknown; contains a row of the images of the Buddha sculptured on a slab of stone.
43	Do.	Do.	Pa-da-gyi Pagoda.	History unknown
44	Do.	Do.	Pa-da-ngè Pagoda.	Do.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No special custodians	In a fair state of preservation.	III	
Do.	Do.	III	
Do.	Do.	III	
In the custody of Sindè Sadaw.	Do.	II(*b*)	
No special custodians	Do.	III	
Do.	In a state of disrepair ...	III	
Do.	In a fair state of preservation.	III	
Do.	Do.	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
45	Prome	Hmawza	Nan-u-paya Pagoda.	History unknown ... It is supposed to be the private chapel of the ancient kings of Yathemyo.
46	Do.	Shwe-nat-taung.	Shwe-nat-taung Pagoda.	History unknown ...
47	Do.	Shwebôntha	Shwebôntha Pagoda.	Erected in the 14th century A.D.
48	Tharrawaddy.	Mingyi ...	Lawka-seya Pagoda.	Built, in 1841 A.D., by King Shwebo Min, who was Governor of Tharrawaddy, and who as a Prince, had resided at Mingyi.
49	Do.	Do. ...	Lawkahmangu Pagoda.	Built by Bagyidaw in the vicinity of item 48, after his deposition in 1837 A.D.
50	Rangoon Town.	Rangoon...	Shwedagôn Pagoda.	According to tradition, enshrines the filter of Kakusandha, the staff of Konagāmana, the bathing robe of Kassapa, and eight hairs of Gotama, the hairs being brought by Taphussa and Bhallika The shrine was built by the King of Ukkalāba (Upkala or Utkala) in the 6th century B.C. and was repaired by the successive Kings of Pegu, Prome, Pagan and Ava. The present *ti* on the Pagoda was the gift of King Mindon, and was placed in position in 1871 A.D. The most famous Buddhist shrine in Burma. Its upper portion was recently covered with gold plates.
51	Do.	Do. ...	Eindawya Pagoda	Built, in 1846 A. D., by Yewun U Win, on the site of the residence of Pagan Min, when he accompanied his father, Shwebo Min, to Rangoon in 1841 A.D.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No special custodians	In a fair state of preservation.	III	
In the custody of local elders.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
In the custody of Trustees.	In a good state of preservation.	I (*b*)	
In the custody of the *pôngyis* of the Thayettaw Kyaung Daik.	In a fair state of preservation.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
52	Rangoon Town.	Rangoon	Signal Pagoda or Alandin Paya.	Said to be built, in 326 B.C., by Sihadipa, King of Thatôn, over sixteen hairs and thirty-two bone-relics of Gotama Buddha, which were brought over to Burma by eight *arhats* headed by Yasa, who were the disciples of Mahāthera Moggaliputtatissa, the President of the Third Buddhist Council, held under the patronage of Asoka. In 1763 A.D. it was repaired by Min-letwè, Generalissimo of the Burmese Army, who had accompanied Sinbyuyin to Rangoon, where the latter placed a new *ti* on the Shwedagon Pagoda as a symbol of having attained supremacy over the Talaings. It was henceforth known as "Min-letwè Paya." After the British occupation of Rangoon, in 1852-53, it was used as a signal station, and came to be known by its present names in English and Burmese.
53	Do.	Botataung	Botataung Pagoda.	Built, in 326 B.C., by Sihadipa, King of Thatôn, in conjunction with the *Arhat* Mission from India (*vide* column 5, item 52). It is one of the eleven pagodas built by the same king. Within the circuit wall of the pagoda is a small English cemetery, where the brave British soldiers, who fell in the second Anglo-Burmese War of 1852, lie buried.
54	Do.	Rangoon Town.	Sulè Pagoda ...	Erected, in 326 B.C., by Sihadipa, King of Thatôn, on the site of the shrine of the Sule *Nat*, who pointed out to the King of Ukkalāba the site of the Shwedagôn Pagoda.
55	Do.	Ta-mwe ...	Nga-dat-kyi Image.	Erected, in 1900 A.D., by U Po Aung, a merchant of Rangoon, and one of the Trustees of the Shwedagôn Pagoda.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the Trustees of the Shwedagôn Pagoda (*vide* item 50)	In a fair state of preservation.	II (*b*)	
In the custody of Trustees.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
In U Po Aung's custody.	Do.	I (*b*)	

PART SECOND—*Historical sites* (vide *General Department Notification No.* 407, *dated the* 19*th December* 1912, *item* 3 *in General Department Notification No.* 171, *dated the* 3*rd June* 1909, *item* 25 *in General Department Notification No.* 310, *dated the* 12*th October* 1911, *item* 26 *in General Department Notification No.* 311, *dated the* 12*th October* 1911, *and item* 28 *in General Department Notification No.* 286, *dated the* 1*st October* 1915).

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
1	Pegu ...	Pegu ...	Pegu Town and its environs.	*Pegu and its environs*— *North.*—From the north-west corner of the Mègon west *kwin* (No. 620) the northern boundary of that *kwin* till it meets the western branch of the Thèbyu stream; thence that stream to its junction with the Pegu river; thence that river to its junction with the Kali stream; thence that stream to its junction with the Kamanat stream. *East.*—The Kamanat stream to its junction with the Pegu branch canal; thence the eastern boundaries of the Saingdi *kwin* (No. 636), the Môkkala *kwin* (No. 635) and the Mashupaya *kwin* (No. 634) to the boundary between the Kawa and Pegu Townships. *South.*—The boundary between the Kawa and Pegu Townships. *West.*—The boundary between the Kawa and Pegu Townships to a point about one mile due south of the south-west corner of the Polabe *kwin* (No. 621); thence a line due north to the south-west corner of the Polabe *kwin* (No. 621); thence the western boundaries of the Polabe *kwin* (No. 621) the Polabetaw *kwin* (No. 621A) and the Megon west *kwin* (No. 620) to the north-west corner of the last-mentioned *kwin*.

PART SECOND—*Historical sites*—continued.

Serial No	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
2	Prome...	Prome ...	Yathemyo ...	*Old City of Yathemyo*—
				North.—The old city wall.
				East.—The old city wall and the road forming the boundary between the Kwingyi *kwin* and Hmawza *kwin*.
				South.—The traverse line forming the boundary between Hmawza *kwin* on the one hand and Kabaunggan and Indaingdaw *kwins* on the other.
				West.—The traverse line forming the boundary between Hmawza *kwin* on the one hand and Kanthaya *kwin* and the unsurveyed tract on the other.
3	Insein ...	Taikkyi ...	Tabu circle ...	*Remains of Tabu Fort*—
				The area within the walls and the area outside the walls to a distance of 100 yards measured from the summit of the walls of the old town or fort of Tabu.
4	Tharrawaddy.	Gyobingauk	Kan-U, Myodwin, Letpadaw.	*Remains of Myodwin Fort*—
				The old wall of Myodwin Fort comprising—
				On the North.—Plot Nos. 1825, 1763, 1231, 3493 and 3494 of Myodwin *kwin* No. 267.

PART SECOND—*Historical sites*—concluded.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
				On the East.—Plot Nos. 3310, 3312 and 3314 of Letpadaw *kwin* No. 268. *On the South.*—Plot Nos. 3491, 1429, 1427 and 3001 of Myodwin *kwin* No. 267. *On the West.*—Plot No. 1968 and 1995. NOTE.—The survey plot numbers quoted are taken from the survey map of 1910-11.
5	Insein ...	Insein ...	Hmawbi village-tract.	The walls of the old town of Hmawbi and the area within them.

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 418, C. Secy., 9(a), 18-12-1915—415—J. S.

LIST

OF

ANCIENT MONUMENTS IN BURMA.

IRRAWADDY DIVISION.

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(See Government of India, Home Department Resolution No. 3-168-83, dated the 26th November 1883.)

I. Those monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

(PART SECOND.—HISTORICAL SITES, *Nil.*)

Serial No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Bassein	Bassein Town.	Tagaung Pagoda.	Built, in 984 A.D., by Samudda ghosa, King of the Talaings, and his Queen Ummadandī.
2	Do.	Do.	Tha-Yaunggyaung Pagoda.	Do.
3	Do.	Do.	Mahabōdhi Pagoda.	Do.
4	Do.	Do.	Shwe-Môktaw Pagoda.	Do.
5	Do	Island. of Negrais.	Remains of the East India Company's factory.	The factory was erected in 1753 by David Hunter who was deputed by the Hon'ble the East India Company to form a settlement on the Island of Negrais. He died in the settlement some months after his arrival and was succeeded in charge of the settlement by Henry Brooke, by Captain John Howes, who also died in the settlement, and by Lieut. Thomas Newton. In 1757 Ensign Lister who was deputed by Newton obtained from King Alaungpaya a treaty ceding Negrais Island to the British in perpetuity. On the 6th October 1759, Captain W. H. Southby, together with Messrs. Briggs and Nulkley Hope and two others whose names are unknown, were su ddenly attacked and treacherously murdered while assembled for dinner in the upper storey of the fort house. The surviving members of the garrison, 5 in all, where carried away as prisoners to Rangoon. The settlement was thereafter abandoned.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a fair state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
In the custody of the Government.	The remains will be kept in a good state of repair.	I (*a*)	

Serial No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
6	Henzada	Zalun ...	Pyidawbyan Image.	Cast, in 1838 A.D., by U Shwe Bwin, *Myothugyi* of Zalun, and its original name was "Manaung-Myin Paya" (the Conqueror of Māra). When the Second Anglo-Burmese War broke out in 1852 A.D., it was taken elsewhere, and was restored to its Temple, after some interval; hence it is called "Pyidawbyan" (restored to the home land).
7	Do.	Nyaungbintha.	Kyikthathabaung Pagoda.	Built, in 984 A.D., by Samuddaghosa, King of Bassein, and his Queen, Ummādandi, over 54 corporeal relics obtained from Ceylon. The work of construction was supervised by Byinnyagyandaw.
8	Do.	Ôkpo ...	Shwesandaw Pagoda.	Built, in the 10th century A.D. by Ummādandi, Queen of Samuddaghosa.
9	Do.	Henzada Town.	Nga-Myetna Pagoda.	Built, in 1815 A.D., by U Bu, *Myothugyi* of Myanaung, who had received the title of Kyawdin Nawrata from the Burmese King, Bodawpaya, who had married his daughter, the Thetpan Mibaya; owing to the erosion of the river Irrawaddy, the shrine was removed bodily to another site in 1887 A.D.
10	Do.	Do.	U Payè Pagoda	Built, in 1804 A.D., by *Myothugyi* U Payè.
11	Henzada	Do.	Shwe-pyaungbyaung Pagoda.	Built, in 1817 A.D., by U Palu, Uyin-ôk (Superintendent of Royal Gardens); in 1846 A.D. repaired and gilt by U Myat Tha Nan, *Myothugyi*. Its gilding was so brilliant that it came to be called by its present name.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a fair state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
12	Henzada	Henzada Town.	Mèdawpaya Pagoda.	Built in 1812 A.D.; in 1838 A.D., encased in a larger outer shell by the mother of a Queen of Pagan *Min*; owing to the erosion of the Irrawaddy river, removed to another site in 1886 A.D.
13	Do.	Danbi-Kungyangôn.	Shweyaung-bya Pagoda.	Built in the 10th century A.D. by Ummādandī, in the course of her flight from Pegu, where the Talaing King, Dwe Yazadarit, desired to espouse her.
14	Do.	Kônbyln ...	Thidā Paya or Kyaikpin Padaw Pagoda.	Built, in the 10th century A.D. by Samuddaghosa and his Queen, Ummādandī, during their flight from Bassein.
15	Ma-ubin	Min-tazu...	Mingayu Pagoda	Built about 100 years ago; originally called "Myinthayu" (mad Prince), because on the site of the Pagoda a Prince recovered his sanity.
16	Do.	Pantanaw	Shwemyindin Pagoda.	Built, in the 10th century A.D., by Kesana, a Prince of Ceylon, who had travelled to Bassein to aspire for the hand of Princess Ummādandī, whose fame for beauty had reached even that distant Island. At the spot, where he received the unwelcome news of his having been forestalled by another (Nagāī Mintha), he built the Pagoda to commemorate the sad event. It was subsequently enlarged on his accession to the throne of Ceylon.
17	Do.	Kattiya ...	Pagayit Pagoda	Built, in the 3rd century B.C., by Tissa and his brother, Cunda, emissaries of Asoka, over 21 corporeal relics of the Buddha, under the name of "Thetkyamuni Shwe-yittan." In the 11th century A.D., Kyanzitha of Pagan arrived at the Pagoda and made two golden frogs weighing 75 ticals of gold. Facing the pagoda, he prayed that, if they croaked thrice, then it would be a sign that he would become King. The frogs croaked accordingly; hence the name "Pagayit." The architecture of the shrine is primitive.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a good state of preservation.	I (*b*	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of the villagers.	In a fair state of preservation.	II (*b*)	

Serial No.	District	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
18	Ma-ubin	Yandoon...	Ôkshit-lahā Pagoda.	Built, in the 6th century A.D., by Letyôn *Min*, son of Maddayit, King of Sanya-Bhumi, in order to commemorate his union with Mè Myet Shu, who was born out of a *bael* fruit on the hill where the fruit was found.
19	Do.	Pakun ...	Pyilôn-chantha Pagoda.	The remains of an ancient Pagoda were restored by the villagers, in 1893, and an annual festival was instituted.
20	Do.	Danubyu Town.	Kyaik-Kalunpun Pagoda.	Built, in 1386 A D., by Dhanuka, son of the King of Bassein, over some hairs of Gautama Buddha, the site being the abode of the embryo Buddha when he was born as a peacock.

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 323, C. ., 9(a) 4-12-1915—415—R. A. P.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification	Remarks.
6	7	8	9
In the custody of the local elders.	In a fair state of preservation.	II (*b*)	
Do.	Do	II (*b*)	
Do.	Do.	II (*b*)	Its architecture primitive.

LIST

OF

ANCIENT MONUMENTS IN BURMA

TENASSERIM DIVISION.

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(See Government of India, Home Department, Resolution No. 3--168-83, dated the 26th November 1883.)

I. Those monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

PART SECOND—HISTORICAL SITES—*Nil.*

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
1	Mergui	Taung-pi-la	Zeda-Wun Pagoda.	Said to have been built in 1208 A.D., on the occasion of the visit of Narapati Sithu, King of Pagan, to Mergui.
2	Do.	Tenasserim	Nawgata Pagoda	History or tradition unknown
3	Do.	Do.	Lethadaung Pagoda.	Built by Byinnya Ran, King of Pegu (1491—1526 A.D.)
4	Do.	Do.	Wut-Shindaung Pagoda.	Said to have been built in 1380 A.D. by the Siamese soon after the foundation of the city.
5	Tavoy	Môkti ...	Shin Môkti Pagoda.	Built, in 1438 A.D., by Sawthila, King of Wedi, enshrining an image of the Buddha built of the Bodhi wood, which he had miraculously obtained from Ceylon.
6	Do.	Tavoy Town	Kyet-thindaing Pagoda.	Ascribed to Asoka ...
7	Do.	Do.	Shwe-taungza Pagoda.	Built, in 1762 A.D., by Maung Shin Zaw, a native of Tavoy, who became *Myosa* or Governor of his own birth-place under the title of "Shwe-taungza."
8	Do.	Zalun ...	Zalun-daung Pagoda.	Built, in 788 A.D., by Shinzaw, sister of Thaman, King of Thagaya, Tavoy, who left her native place as the bride-elect of Kaukka-than, King of Ceylon, to commemorate the happy event.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a fair state of preservation.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II(*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
9	Tavoy ...	Saw Wa	Shwegu Pagoda	Built, in 788 A.D., by Nangyi Myet Hman, a Cambodian Princess. Towards the construction of this shrine, Princess Shinzaw mentioned in column 5, item 8, contributed a quantity of gold moulded in the shape of a hen's egg.
10	Do. ..	Sin-pun-it	Thabeiktaw Pagoda.	Built, in 788 A.D., by Thamanta, King of Thagaya, enshrining an alms-bowl (*thabeik*) obtained from Ceylon.
11	Do. ...	Myohaung	Shin-thalun Pagoda.	Built, in 788 A.D., by Thamanta, King of Thagaya.
12	Do. ...	Maungme-shaung.	Shin-da-wè Pagoda.	Built, in the 11th century A.D., by Shin Zaw and Shin Za, two disciples of Govinda Rishi, over a corporeal relic of Gotama Buddha obtained from Shin Arahan.
13	Do. ...	Launglôn	Let-kat-taung Pagoda.	Built, in 1785 A.D., by *Wungyi* Mahā-thiha-thuya, under the orders of King Bodawpaya, who, being stricken with illness, had returned from the Siamese expedition.
14	Thatôn	Thatôn Town	Shwe-za-yan Pagoda.	Built, in the 5th century B.C., by King Thuriya-Canda-Duttabaung, enshrining four teeth of Gotama Buddha.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a state of disrepair ...	III	
In the custody of the Abbot of the Sin-pun-it Monastery.	Do.	III	
Do.	Do.	II(*b*)	
In the custody of the local elders.	In a fair state of preservation	II (*b*)	
Do.	Do.	II (*b*)	Situated in a Forest reserve.
In the custody of trustees.	Collapsed in 1913 ...	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monumen.
1	2	3	4	5
15	Thatôn	Thatôn Town	Thagya or Myatheindan.	Date of construction unknown. Has a square base and three terraces and recalls the Northern Indian style in contradistinction to the Talaing style proper. Around the central and uppermost terraces are panels which were formerly filled with plaques measuring about 2½′ × 2½′ and illustrating scenes in the Buddha's previous existences.
16	Do.	Zingyaik	Zingyaik Pagoda	Built, in the 11th century A.D., by the Rishi, who was the adoptive father of Byat-wi and Byat-ta, two famous heroes of Talaing history.
17	Do.	Kawgun ..	Kawgun Ku	History unknown. It is a natural cave containing some Talaing and Siamese inscriptions and small images of the Buddha.
18	Do.	Tawbôn ..	Zwè-ga-bin Pagoda.	Built, in the 11th century A.D., by a Princess, who was a daughter of Manuha, the last Talaing King of Thatôn.
19	Do.	Kin-mun-Sakan.	Kyaik-ti-yo Pagoda.	Said to be built about 1,000 years ago.
20	Amherst	Moulmein	Uzina Pagoda	Built, in the 3rd century B.C., by Rishi Manawzina aided by Meindi, a rich merchant, over a hair of Gotama Buddha. Repaired, about 64 years ago by Uzina of Moulmein.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the trustees.	The nethermost terrace is in a ruinous state. Trustees of the Shwezayan Pagoda have undertaken to repair it.	I (*b*)	
In the custody of local elders.	In a good state of preservation	I (*b*)	
Do.	In a state of disrepair ...	II (*b*)	There are a few natural caves in this District. The Kawgun Ku is like the Pagat and Bingyi considered to be the best representative of its class.
Do.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
21	Amherst	Moulmein..	Kyaik-than-lan Pagoda.	"Kyaik-than-lan" is said to be a corruption of "Kyaik-shan-lan," the shrine commemorating the defeat of the Shans or Siamese. It was built, in 875 A.D., by Rishi Thagnya or Thila, and was subsequently enlarged by Pôn nu-rat, King of Moulmein, and again, in 1538 A D., by Wa-ri-yu, King of Martaban. When Tenasserim was ceded to the British after the first Anglo-Burmese war of 1824 A.D , this pagoda was in ruins, and was repaired by U Taw Le, an Extra Assistant Commissioner, with funds collected by public subscription. It measures 152 feet in height and 377 feet in circumference at the base.
22	Do.	Do. ..	Kyaikpanè Pagoda.	Built, in the 8th century A.D., by Banè-seik-saw, King of Pegu, to commemorate a victory over the Shans or Siamese. In 1863 A.D. it was enlarged by Maung Shwe Bu, and is now 45 feet high.
23	Do.	Do. ...	Mutpun Pagodas	There are two pagodas; supposed to enshrine the relics of Gotama Buddha; repaired, about seventy years ago, by U Lin and U Tha Dun.
24	Do.	Munaing...	Munaing Pagoda	Built, in the 6th century B.C., by two Ogres who, being converted by the Buddha, undertook to drop their tusks and to abstain from flesh.
25	Do.	Abit ...	Kyaik-ma-reik Pagoda.	Built by four Ogresses over four hairs of Gotama Buddha.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of trustees.	In a good state of preservation.	I(*b*)	
In the custody of the local elders.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
26	Amherst	Kalaw ...	Ma Net Ku ...	A natural cave penetrating almost the whole range of the Kalaw hills. The entrance is very narrow, and it appears that about 1,000 years ago it was occupied by Ma Net, an *Ôk Tasaung*, or Sprite, who having a large treasure-trove for the purpose of building a monastery for Buddha Metteyya, used to make loans of money, which were never repaid.
27	Do. ...	Do. ...	Kalaw Pagoda	Built, in 100 B.C. by two Rishis over a hair of Gotama Buddha; repaired, about 500 years ago, by Ma Kun Taw, and again, seven years ago, by the Kanmanè *Pôngyi*. It is the most venerated shrine on the island.
28	Do. ...	Kyaik-Kami	Yelè-Paya	History or tradition unknown; the common belief is that, hundreds of years ago, this pagoda came floating from the sea and was stranded on the present ridge of rocks. It derives its sanctity from the fact that, owing to cross under-currents, the basement of the shrine is never touched by sea-water even at high flood.
29	Do. ...	Wagaru ...	Kyaik Nat Pagoda.	History unknown; said to have been erected about the time of Kadu Min. The hillock, on which the pagoda is built, is supposed to be the nest of a fabulous bird. All the land around this hill is said to have been under water.
30	Do. ...	Lamaing..	Kelatha Pagoda	Built, in the 6th century B.C., by Rishi Muni Bala, over eight hairs of Gotama Buddha which were obtained at the same time as those given to Taphussa and Bhallika, the latter being enshrined in the Shwedagôn Pagoda at Rangoon.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a state of disrepair ...	III	Interesting and worthy of exploration.
In the custody of the Kalaw *Pôngyi.*	In a good state of preservation.	I(*b*)	
In the custody of the local elders.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
In the custody of the villagers.	Do.	I(*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
31	Amherst	Mawkanin	Thônze-thônzu Pagoda.	Said to contain the hair and teeth of Buddhist Saints, which were enshrined in 1677 A.D. by the Kings of Ceylon, Siam, Pegu, and Ava.
32	Do.	Mudôn ...	Kangyi Paya and Kangale Paya.	Constructed of laterite; said to be erected in the lifetime of Gotama Buddha.
33	Do.	Do. ...	Shinbinthayaung	Recumbent image of the Buddha built of brick; said to be constructed during the life-time of Gotama Buddha.
34	Do.	Kamawet...	Zaya Paya ..	Built, in 938 A.D., of laterite; appears to commemorate some victory (*Jaya* or *Zaya*).
35	Do.	Do. ...	Kyaik-Kamaw Pagoda.	History unknown; appears to be ancient because it is built of laterite.
36	Do.	Yogo ...	Yogo Pagoda...	Built of laterite by two Rishis ...
37	Do.	Bin-hlaing	Bin-hlaing Pagoda.	Said to have been built in the lifetime of Gotama Buddha.
	Do.	Kyauk-Talôn.	Kyu-Ta Ku.	A small pagoda standing on a rocky hill; history unknown.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the village *Pŏngyi* and U Dun, *Pothudaw*.	In a fair state of preservation.	II(*b*)	
In the custody of local elders.	In a good state of preservation.		
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	

Sreial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
39	Amherst	Kayon ...	Payon Ku (Farm Caves).	History or tradition unknown ...
40	Do.	Do. ...	Sadan Ku (Farm Caves).	Do. ...
41	Do.	Do. ...	Kutalon ...	Do. ...
42	Do.	Kyaikmaraw.	Kyaikmaraw Ku	Do. ...
43	Do.	Damathat	Damathat Ku	Do. ...
44	Do.	Mekaro ...	Mekaro Ku ...	Do. ...

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the *Pôngyi* of *Aung-daw-un Kyaung.*	In a fair state of preservation.	III	Items 39—44 are the well-known stalactite and stalagmite caves of the Amherst District. As a rule, they possess no architectural ornamentation, but images and small pagodas are found in them. In the 18th century, when the Talaing country was conquered and devastated by Alaungpaya, King of Ava, valuable Talaing manuscripts were deposited in them for safety. Lieutenant-Colonel J. J. Cronin, I.A., Commissioner of Tenasserim Division, writes as follows:— "In some of these caves in Amherst and Thatôn, there is reason to believe that the blind fish hitherto associated with the Mammoth Caves in Kentucky are to be found. On at least one occasion scientists have searched for them, but are reported not to have visited the caves in which they are to be found. As a matter of Zoological, as apart from antiquarian interest, if these celebrated and rare fish are to be found in any of the caves in these districts, they should be specially conserved."
Do.	Do.	III	
Do.	Do.	III	
In the custody of the local elders.	Do.	III	
Do.	Do.	III	
Do.	Do.	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
45	Amherst	Wanlon ...	Nandawya or Ruin of Talaing Palace.	Traces of moat are still visible; history unknown.
46	Toungoo	Myoma (Dothaung).	Myat-Saw-Nyi-Naung Pagoda	Ascribed to Asoka ...
47	Do.	Myoma (Toungoo).	Shwesandaw Pagoda.	Founded, in 1597 A.D., by Mingyi Thihathu, King of Ketumadi (Toungoo).
48	Do.	Ôktwin (Shwegu).	Zigôn Pagoda...	Built, in 1485 A.D., by Mingyi Mahâ-thiyizeyathuya, King of Dinnyawadi.
49	Do.	Ôktwin (Tabet Kwè).	Shinbin Kyauksauk Pagoda.	Ascribed to Asoka ...
50	Do.	Zeyawaddyi Babu grant, Pyu Township.	Abayamuni Pagoda.	Ascribed to Hanthawadi Sinbyuyin, the Branginoco of the Portuguese writers, who flourished in the 16th century A.D.
51	Do.	Shwegyin...	Shwedaung-u Pagoda.	Said to have been built, about 200 years ago, by Maung Tha Zan, clerk to the Burmese Governor.
52	Do.	Do. ...	Payagyi Pagoda	Do.
53	Do.	Kyaukkyi	Chedawya Pagoda.	History or tradition unknown ...
54	Do.	Kyettaikkôn	Pawdawmu Pagoda.	Said to have been built several years ago by three Karens: Ka-la-be, Bu-naw-lè, and Na-mi-e.

Printed by order of the Government of Burma

G.B.C.P.O.—No. 643, C. Secy., 6-1-1916—415—J. E. J.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a fair state of preservation.	III	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
No custodians ...	In ruins ...	III	The monument was decorated with some glazed tiles, which have now disappeared.
In the custody of local elders.	In fairly good condition. Platform requires repair.	II (*b*)	
Do.	In a good state of preservation.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
No custodians ...	Do.	III	
Do ...	Do.	III	

LIST

OF

ANCIENT MONUMENTS IN BURMA

MAGWE DIVISION.

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(*See* Government of India, Home Department, Resolution No. 3—168-83, dated the 26th November 1883.)

I. Those monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

82061

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
1	Pakôkku	Tangyi	Tangyi Swèdaw Shin Pagoda.	Built, in the 11th century A. D., by Anawrata; enshrines a replica of the Tooth-Relic of Ceylon.
2	Do.	Shwetandit.	Shwetandit Image.	Constructed by Alaungsithu, King of Pagan (1085-1160, A. D.), of sandalwood procured from Malaysia. The King is said to have been a great traveller and to have visited Bodh Gaya in Bengal. The following six images were made under the orders of the same King:— (i) Shwe Tandit; (ii) Singyo Shweku; (iii) Pakan Sithuyin; (iv) Sinmadaung; (v) Anya Thihadaw, and (vi) Datpaung Myinzu.
3	Do.	Myitkaing	Thiho-yin Image.	Brought from Ceylon by Alaungsithu, King of Pagan (1085-1160, A. D.); said to be constructed of ten kinds of wood, namely, (i) Thabye; (ii) Thayetkan; (iii) Bodhi; (iv) Nantha; (v) Sandagu; (vi) Tin-yu: (vii) Kathit; (viii) Thakut; (ix) Kôkko, and (x) Tein.
4	Do.	Pakangyi	Sithu-yin Pagoda.	Built by Alaungsithu, King of Pagan (1085-1160, A. D.).
5	Do.	Singyo...	Shwegu Pagoda.	Do.
6	Do.	Myaing	Shwemyindin Pagoda.	Built of teak wood about 300 years ago. It is remarkable that, in the Pakôkku Subdivision, three other Pagodas were built of the same material, instead of the usual brick and mortar, namely, Shwelinzwè of Shwelinzwè village, Shwebahin of Balin village, and Shwegutha of Sangan village.
7	Do.	Kyauksauk.	U Mingyaw's Nat Shrine.	Built about 100 years ago ...

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Trustees.	In a good state of preservation.	I (*b*)	*Wuttagan* land is attached to the Pagoda.
In the custody of U Athapa, Gaingôk Sadaw.	Do.	I (*b*)	
In the custody of the village Headman of Myinba and Myitkaing.	Do.	I (*b*)	
In the custody of local elders.	Do.	I (*b*)	
Do.	Do	I (*b*)	
Do.	In a state of disrepair ...	III	
Do.	The original shrine was burnt. State aid is necessary to restore it.	I (*a*)	U Mingyaw, like Mahāgiri of Popa, belongs to the Burmese Pantheon of thirty-seven Nats. His jurisdiction extends to Rangoon.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
8	Pakôkku	Paya-taung.	Shwepaung-laung and Shwemôk-taw Pagodas.	Ascribed to Asoka; repaired by Alaung-sithu in the 12th century A. D. The latter King set up an inscription, and imposed the duty of repairing the shrine on the following seven villages: Yinma, Pyinchaung, Nyaung-win, Ainggaing, Paw-tè, Saban and Sabè. In order to obliterate the origin of the inhabitants of these villages, the epigraph was thrown into the Yaw river, as in similar cases elsewhere.
9	Do.	Taung-bet-ywa	Shwekunôk Pagoda.	Built on the margin of a lake by Alaung-sithu in the 12th century A. D.
10	Minbu	Kyaung-dawya.	Kyaung-dawya Pagoda.	Erected according to tradition in 569 B. C., by Mahāthera Mahā-punna, on the site of a sandal-wood monastery occupied by Gotama Buddha, at the invitation of Mahāthera, who was one of the immediate disciples of the Buddha; originally built of stone, its height was about 3 cubits; was subsequently enlarged and repaired by the kings of Pagan and Ava.
11	Do.	Paya-ywa	Shwezettaw Pagoda.	Gotama Buddha was invited to visit the sandal-wood monastery at Lègaing by Mahāthera Mahāpunna. On his return, at the request of Sachchaban-dha Rishi, he left a foot-print on the top of the Makuta hill, and another at the foot of the same hill at the solicit-ation of Nāga-rājā Nammantā (*vide* Pādachetiyadipanī-kyan by U Dipa of Salin).
12	Do.	Auk-kyaung-ywa	Auk-kyaung Sigôn Myazedi Pagoda.	Built, in the 14th century A. D., by Thihapate, Governor of Taungdwin-gyi, who was the brother-in-law of Sinbyu Ngazi Shin Kyawzwa, King of Pinya (1342—1350 A. D).
13	Do.	Natha ...	Shinbin Kuni Pagoda.	Said to be erected on the site of the residence of Mahā Punna, by Jeyya-sūra, King of Pagan, in 1066 A. D.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a fair state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
In the custody of Trustees.	In a good state of preservation.	I (*b*)	Large numbers of pilgrims attend the festivals held in March and November of each year. In 1899, a Trust Scheme was sanctioned under the Civil Procedure Code, and *wuttagan* land yielding an annual nett revenue of Rs. 1,000 was assigned by the British Government for the maintenance of the shrine.
In the custody of Trustees.	Do.	I (*b*)	One of the most important and famous shrines in the whole of Burma. The annual festival held in March attracts a very large number of pilgrims from the whole Province. *Wuttagan* land yielding an annual nett revenue of Rs. 2,000 has been assigned by the British Government for its maintenance.
Do.	Do.	I (*b*)	*Wuttagan* land yielding Rs. 50 annually has been allotted to the shrine.
In the custody of the villagers.	In a fair state of preservation.	III	

Serial No.	District.	Locailty.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
14	Minbu ...	Payagôn-ywa.	Shwepan-myaing Pagoda.	Built, in 1103 A. D., by Jeyyasūra, King of Pagan, on his return journey after conquering Arakan.
15	Do. ...	Sagu ...	Tigyizedi Pagoda.	Built, in 1307 A. D., by Daw Nè, a son-in-law of Thihapate mentioned in item 12. The iron *ti* was subsequently replaced by a very large one by the Shans; hence its name Tigyi-zedi, the shrine with a big *ti*.
16	Do. ...	Salinmyo	Shinbin Kôkthein Nayon Pagoda.	Built, in 1842 A. D., by Min Natmi. Repaired at a cost of Rs. 10,000 by Salin Supaya, daughter of Mindon Min (1853—1878, A. D.); and subsequently repaired by local elders.
17	Do. ...	Do.	Shinbin Thadun U Pagoda.	Built, in 1634 A. D, by Taung-bila Sadaw Tipitakālankāra, one of the most famous Buddhist monks of Burma.
18	Do. ...	Do.	Shinbin Neraban Pagoda.	Built, in 1567 A. D., by Mingyi-maha-thamantā-Kyawdin, Governor of Manipur.
19	Do. ...	Do.	Shinbin Shwezigôn Pagoda.	Built, in 1461 A. D., by the Queen of Sithu Kyaw-Din.
20	Do. ...	Sinbyu-gyun.	Chaungdè Shwezettaw Pagoda.	Built in 1775 A.D. ... ...
21	Do. ...	Chaungbyu Myauk.	Paungdaw-U Pagoda.	Built, in 1097 A.D., by Alaungsithu, King of Pagan.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a fair state of preservation.	II (*b*)	The shrine affords evidence of the political connection between Pagan and Arakan in the 12th century A. D.
In the custody of U Chit Myo, *Myothugyi* of Sagu.	Do.	II (*b*)	
In the custody of the local elders	In a good state of preservation.	I (*b*)	The exterior of the central masonry shrine is decorated with plaster carvings, and its interior with frescoes in gold and glass mosaic illustrating the scenes in the *jataka* stories. In the covered passages built of wood, there are fine statuettes in wood illustrating scenes in the Buddha's life.
No special custodians.	In a state of disrepair ...	III	.....
Do.	Do. ...	III	The word "Neraban" is the Burmanized form of "Nirvan," which co-exists with "Nibban," the form derived from Pâli. Buddhist terms may, therefore, be derived from either Sanskrit or Pali.
Do.	Do. ...	III	Its special architectural feature consists of a large central pagoda with small subsidiary ones on its lower terrace which are well proportioned.
In the custody of the villagers.	In a good state of preservation.	I (*b*)	Located in the Salin river; the platform is in the shape of a sailing vessel.
In the custody of the local elders.	Do.	I (*b*)	.....

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
22	Minbu ...	Paunglin	Shwesawlu Pagoda.	Ascribed to Asoka and restored by Sawlu, King of Pagan (1052—1057 A.D.).
23	Do. ...	Minbu Town.	*Pagodas*— (*a*) Chanthagyi. (*b*) Sudaungbyi. (*c*) Shwe taza. *Nat Shrines*— (*a*) Maung Yin Byo. (*b*) Ywadawyin.	Since 1892, an annual expenditure of Rs. 100 has been incurred by the Public Works Department on the repair of these buildings. The same amount, supplemented by local subscriptions, will continue to be spent through the agency of the local elders, who are under the control of the Deputy Commissioner, Minbu Of these buildings the Chanthagyi Pagoda only has any historical record. It was built by Mohniyin Mindaya, King of Ava, in 1426 A.D., in order to commemorate his union with Shin Bomè, the beautiful Queen of his predecessor, Kale Ke-daung-nyo, who had fled to Mansettawya for refuge. The Nat Shrines are dedicated to tutelary deities of the pre-Buddhist type.
24	Magwe	Magwe Town.	Mya-tha-lun Pagoda.	Enshrines, according to tradition, an emerald coach (Mya-tha-lun) of Gotama Buddha, which was presented by the sage to two *bilu* brothers, Baw Kyaw and Baw Yaw, who had brought an offering of *sibyuthi* and *pangathi* fruit.
25	Do.	Do.	Shinbin Myindin Pagoda.	Built in 1727 A.D. ... ...
26	Do.	Yenangyaung.	Sa-ne-nan Paya.	Ascribed to Asoka ... ...
27	Do.	Pin-ywa	Pin-Setkalanba Pagoda.	Built, in the 11th century, A.D., by Anawrata who set up two inscriptions.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a state of disrepair. Owing to its antiquity and to its being much damaged when occupied by the British troops in 1886-87, it should be conserved by the State. (Subsequently repaired by the local elders.)	I (*a*)	Votive inscribed tablets belonging to the 11th century A. D., have been found in it.
In the custody of the local elders.	In a fair state of preservation.	II (*b*)	These pagodas have been declared to be "protected monuments" under section 3, clause 3, of the Ancient Monuments Preservation Act, VII of 1904 (*vide* item 29 in schedule attached to General Department Notification No. 303, dated the 10th August 1908).
Do.	In a good state of preservation.	I (*b*)	
In the custody of local monks.	In a state of disrepair ...	III	
In the custody of the local elders.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
28	Magwe	Yenangyaung.	Le-dat Kyaung Monastery.	Built of teak wood in 1852 A.D., by Po Ba Wa, a local magnate, that is to say, about the time of the Second Anglo-Burmese war.
29	Do.	Taungdwingyi.	Shwe Indaung Pagoda.	Built about the year 996 A.D.; particulars of history or tradition unknown; its importance is attested by an annual festival.
30	Do.	Do.	Yakaing Payagyi.	Built, about 996 A.D., by Minbyaung-Mingyi, who ordered the troops who had just returned from Arakan to bring each one brick for constructing this shrine.
31	Do.	Peikthanomyo.	Shweyaungdaw Pagoda.	Built by Pandwa Minthami, the Ruler of Peikthano, who subsequently became a Queen of Duttabaung, King of Prome (443—370 B.C.), Both King and Queen were Pyus, a race which was predominant in the Irrawaddy valley long before the Burmans were welded into a nation.
32	Do.	Myingun	Shwenanbauk Pagoda.	Built by Sawlu, King of Pagan (1052—1057 A.D.), at the entrance of his temporary Palace at Myingun, where he had come to suppress a rebellion headed by Nga Hmangan of Salè.
33	Thayetmyo.	Thayetmyo Town.	Shwemôktaw Pagoda.	Ascribed to Asoka ... ...
34	Do.	Do.	Shwe Thetlut Pagoda.	Built by Tayôkpye-min, King of Pagan, in order to commemorate his safe flight to the lower country, at the time of the Mongol invasion of 1284 A.D.
35	Do.	Do.	Swèdaw Paya.	Built by Narapati Sithu, King of Pagan (1167—1204 A.D.); enshrines the fang of a cobra snake.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the presiding abbot.	In a goodl state of preservation.	II (*b*)	The carvings are good. The necessary repairs are carried out by the descendants of the *Kyaungtaga*.
In the custody of local elders.	Do.	I (*b*)	
In the custody of Sadaw U Laba.	In a bad state of repair ...	III	Recently restored by public subscription; a new structure being raised on the base of the old.
In the custody of the Abbot of the Shweyaungdaw monastery	In a good state of preservation.	I (*b*)	An important land mark in Burmese history.
In the custody of *Pôngyi* U Thila.	In a fair state of preservation.	II(*b*)	
No special custodians.	In a good state of preservation.	III	
Do.	Do.	III	
Do.	Do.	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
36	Thayet-myo.	Myedè...	Shwe Mobôn and Shwe Myedè Pagodas.	In the year 484 B.C., Mahāthanbawa and Sulathanbawa, two blind sons of Thado Shwe, King of Tagaung, floated down the Irrawaddy on a raft. During the voyage, their sight was restored by an ogress. As soon as they could see the light of day, they looked about and said : "Mobôn Myedè" (the sky above and the earth beneath). When Mahāthanbawa became King of Yathemyo, he re-collected the first words he had uttered on the restoration of his sight, and, in remembrance of those words, had two pagodas built at Myedè, naming them "Shwe Mobôn and Shwe Myedè."
37	Do.	Do.	Myatheindan Pagoda.	Built by Narapati Sithu, King of Pagan (1167—1204 A.D.); enshrines an emerald (*mya*), said to be worth a lakh of ticals of silver (*theindan*).
38	Do.	Do	Sagadaung Pagoda.	Built, in 443 B.C., by Duttabaung, King of Prome, when he waged war against the Peikthano Princess.
39	Do.	Nyaung-binzeik.	Theindaw-paya.	Do.
40	Do.	Myedè	Shwegyaung Zedi Pagoda.	Built, in 1426 A.D., by Mohnyin Mindaya, King of Ava, in remembrance of the services rendered by the Shwegyaung *Pôngyi* in the suppression of a rebellion in Tharrawaddy.
41	Do.	Mindôn	Sudaungbyi Pagoda.	Built, in 108 A.D., by Sanda-Yeikta, Governor of Mindôn, who was left in charge by Thamôkdayit who founded Pagan. The Governor had been accused of disloyalty against the King, but was exonerated after a personal explanation. On his return to Mindôn, he built the pagoda because his prayer for freedom from guilt was answered (*Sudaungbyi*).
42	Do.	Do.	Myaôkshaung Pagoda.	Built, in 1832 A.D., by Maha-seta-bo, Governor of Mindôn. Frescoes of the ten *Jātakas* are painted on the walls of a brick *sayat* on the pagoda platform.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No special custodians.	In a fair state of preservation.	III	
In the custody of the villagers of Butlè.	In a good state of preservation.	II(*b*)	
No special custodians.	Do.	III	
In the custody of the villagers.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	I(*b*)	
Do.	In a good state of preservation. The brick *sayat* is roofless. A new roof is required to afford shelter to the frescoes.	II(*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
43	Thayet-myo.	Mindôn	Mahāmuni, Mahā-megha, Chulanāga, and Mahā-sumayaw Pagodas.	In the first century A.D., Thamôkdayit founded Mindôn, at each corner of which he built a *thein* or Ordination Hall, and on each face he built the following *stūpas* : :— *Eastern.*—Mahāmuni ; *Western.*—Mahāmegha ; *Southern.*—Chulanāga ; *Northern.*—Mahāsumayaw.
44	Do.	Mindôn-myo Taung-yat.	Paukkanh-mya Pago-da.	Built, in the 11th century A.D., by King Kyanzittha and Jeyyattārā, Gover-nor of Mindôn.
45	Do.	Mindôn-myo Myauk-yat.	Thein Nat Nat-Shrine.	Erected by Thamôkdayit in the first century A.D., at the same time as 11 other buildings, at the foundation of Mindôn.
46	Do.	Mindôn-myo Ashe.	Nat-Shrine of Mahā-giri Nyaung-daw Nat.	Erected by Thamôkdayit in the first century A.D., at the same time as eleven other buildings, at the found-ation of Mindôn.
47	Do.	Do.	Mahāmyat Muni Pa-goda.	Erected in 1160 A.D. by Vichandarājā, King of Arakan, after his conquest and occupation of Mindôn.
48	Do.	Kama ...	Shwemôk-taw Pago-da.	Ascribed to Asoka ... ...
49	Do.	Do. ...	Shwemyin-tha Pago-da.	Erected, in the first century A.D., by Supaññā Nagarachhinna, the last of the Kings of ancient Prome.
50	Do.	Do. ...	Kayudauk Pagoda.	Do.
51	Do.	Do. ...	Shwezigôn and Shwe Nanbaing Pagodas.	Erected, in the first century A.D., by Supaññā Nagarachhinna, after his restoration to the throne from which he had been expelled by a civil war.
52	Do.	Do. ...	Paungdaw-u Pagoda.	Built, in 1098 A.D., by Alaungsithu, King of Pagan, during a royal pro-gress to the lower country.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	The first two shrines are in a good condition; the third is in a state of disrepair; and the fourth is in ruins.	III	
Do.	In a good state of preservation.	II(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	Do.	I(*b*)	
Do.	In a bad state of repair ...	III	
Do.	Do. ...	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
53	Thayet-myo.	Kama	Payabaw Pagoda.	Built, in 1098 A.D., by Alaungsithu, King of Pagan, during a royal progress to the lower country.
54	Do.	Do.	Shwemyindin Sudaungbyi Pagoda.	Erected originally in the first century A.D., by Supaññā Nagarachhinna, and repaired repeatedly afterwards.
55	Do.	Chundaung.	Shwemôktaw Pagoda.	Ascribed to Asoka ... ...
56	Do.	Pato-ywa	Myathidin Pagoda.	Erected in the fifth century B. C. by Duttabaung, King of Prome.
57	Do.	Alèywa	Shwe gyaung-Myin Pagoda.	Built, in the tenth century A.D., by Kunzaw Kyaung Byu, King of Pagan, the father of Anawrata.
58	Do.	Thawuttiywa.	Shwegyaunggyi Pagoda.	Built, in the tenth century A.D., by Kunzaw Kyaung Byu, King of Pagan, to mark the site of his birth place. The upper portion of the shrine, in common with those of Pagan, is constructed in the shape of a *Kundaung* or *Sikhāra*.
59	Do.	Letpanywa.	Sandawshin or Mahāpeinnè Pagoda.	Built, in the tenth century A.D., by Kunzaw Kyaung Byu; enshrines six hairs of Gotama Buddha, hence the name of *Sandawshin*; also called Mahāpeinnè because it is guarded by the Mahāpeinnè Nat or Ganesha.
60	Do.	Malun	Myathabeik Pagoda.	Built by Thihapate, King of Sagaing (1352-1354 A.D.), who was driven out by an army of northern Shans and put to death by his stepson Thadominbya in 1364, A.D.
61	Do.	Minhla	Shwebôntha Pagoda.	Built, in 1782 A.D., by Bo Nyun, a Cavalry Officer of the Burmese King.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a fair state of preservation.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	Do.	II(*b*)	
Do.	In a state of disrepair ...	II(*b*)	
No special custodians.	Do. ...	III	
In the custody of the villagers.	Do. ...	II(*b*)	
In the custody of the abbot of the village.	In a fair state of preservation.	I (*b*)	This shrine indicates the blending of Hinduism and Buddhism in Burma in the tenth century A.D.
In the custody of the villagers.	Do.	II (*b*)	
Do.	Do.	I (*b*)	

PART SECOND.—Historical sites (*vide* item 4 in Schedule attached to General Department Notification No. 171, dated the 3rd June 1909).

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
				Old city of Peikthano.
1	Magwe ...	Satthwa ..	Peikthano	The area within the four walls and within a distance of 2,000 yards from each of the four walls of the ancient city of Peikthano.

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 1014, C. Secy., 9(a), 4-1-1916—415—R. E. R.

LIST

OF

ANCIENT MONUMENTS IN BURMA

MANDALAY DIVISION.

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(See Government of India, Home Department Resolution No. 3 —168-83, dated the 26th November 1883.)

I. Those monuments, which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments, which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

I. (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
1	Mandalay	Mandalay Cantonment.	The Palace and *Pyatthats* on the walls of Fort Dufferin.	The Mandalay Palace was removed from Amarapura in 1859. It was originally built by Shwebo-*Min* in 1845. It is a fine specimen of Burmese ceremonial architecture.
2	Do.	Do.	Tomb of King Mindôn.	King Mindôn died in 1878. He was the tenth of the Alaungpaya dynasty, which was founded in 1753. Before he died, he left instructions that his body should be buried and not cremated, thus violating the time-honoured custom of burning the dead bodies of the members of the Royal family. The mausoleum erected over his remains within the Palace enclosure is a good specimen of Burmese work in glass mosaic.
3	Do.	Do.	Tomb of Queen Sinbyumayin.	Sinbyumayin, the only daughter of the notorious Nanmadaw Mè Nu, chief Queen of King Bagyidaw, was the second Queen of Mindôn and mother-in-law of Thibaw. She died at Rangoon in 1900, and her body was permitted to be buried near Mindôn's tomb.
4	Do.	Do.	Tomb of Mèdawgyi, mother-in-law of Mindôn.	Mèdawgyi, mother-in-law of Mindôn, was the mother of King Pagan. She died in 1874.
5	Do.	Do.	Tomb of Nanmadawgyi.	Nanmadawgyi, daughter of Mèdawgyi, referred to in No. 4, was the chief Queen of Mindôn. She was a wise Princess and was learned especially in history and astrology, and was the constant adviser of her husband. She died in 1876 and was buried in the Palace stockade. Her tomb was the third erected within the sacred precincts of the Palace, the first being that of the Myauknandaw Queen, the favourite wife of King Mindôn, and the second being No. 4.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	Where special repairs have been undertaken, the monument is in a good state of preservation.	I (*a*)	Nos. 1—20 have been declared to be "protected monuments" under section 3, clause (3) of the Ancient Monuments Preservation Act. VII of 1904 (*vide* General Department Notification No. 303, dated 10th August 1908.)
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
6	Mandalay	Mandalay Cantonment.	Tomb of Mèdaw-gyi (Laung-she Queen), Queen of Min-dôn.	The Laungshe *Mibaya* was a Queen of Mindôn and mother of *ex*-King Thibaw. She was of Shan extraction, being a descendant of a daughter of the *Sawbwa* of Thibaw (Hsipaw). As Queen Dowager she enjoyed some power and a White House was built for her residence. She died in 1881, that is, three years after the accession of her son.
7	Do	Do.	Remains of Atumashi *Kyaung*.	The Atumashi *Kyaung* or Incomparable monastery was built by Mindôn Min, in 1857, at a cost of about five lakhs of rupees. The building was of wood, covered with stucco on the outside, and its peculiar feature was its being surmounted by five graduated rectangular terraces instead of the customary *pyatthats*. In it was enshrined a huge image of Gautama Buddha having dimensions mentioned in the Buddhist scriptures. It was made of the silken clothes of the King covered with lacquer, and its forehead was adorned with a diamond weighing 32 *rattes*, which was presented to King Bodawpaya, about a century ago, by Mahānawrata, Governor of Arakan. In the building were deposited, in large teak boxes, four sets of the *Tripitaka*, and the monastery was entrusted to the care of the late Pakan Sadaw. During the troubles following the British annexation of Upper Burma, the valuable diamond disappeared, and the whole building, together with its contents, was burnt in 1890. The carved compound gates, however, are in a good state of preservation, and are being conserved at the public expense.
8	Do.	Do.	Shwenandaw *Kyaung*.	Built by Thibaw, in 1880, mainly of materials obtained by dismantling the apartments occupied by Mindôn Min just before

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	Where special repairs have been undertaken, the monument is in a good state of preservation.	I (*a*)	
Do.	Do.	II (*a*)	
In custody of presiding Abbot.	Do.	I (*a*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
8	Mandalay	Mandalay Cantonment.	Shwenandaw *Kyaung—concld.*	his death, at a cost of about one lakh and twenty thousand rupees. The whole building is heavily gilt and adorned with *kashi* or glass mosaic work. Its architecture compares very favourably with that of the Queen's Monastery in A. Road.
9	Do.	Do.	Thudama *Kyaung.*	Built by Mindôn Min, in 1868, to be used as a refectory whenever ecclesiastical convocations were held in the Thudama *Zayat.* Some of the carvings are still in a fair state of preservation.
10	Do.	Do.	Thudama *Zayat*	This building is situated at the foot of the Mandalay Hill, Mandalay, and was built by King Mindôn in 1859, at the same time as the Palace. It was used for holding ecclesiastical convocations and the highest ecclesiastical tribunal. In 1902 the election of the *Thathanabaing* or Buddhist Archbishop was held near this building.
11	Do.	Do.	Patan *Zayat* ...	This building was used as an annexe of the Thudama *Zayat,* and Pâli hymns were chanted in it by the monks, who attended an ecclesiastical convocation.
12	Do.	Do.	Salin Monastery	At page 7 of his monograph on the "Wood-carving of Burma," Mr. H. L. Tilly writes: "The Salin monastery was built in 1876 A.D., by the Salin Princess, and the carving with which it is adorned is probably the finest in Burma, and is a good example of work, which has not been contaminated by European influence.
13	Do.	Do.	Tawyagyaung Pagoda.	Built in 1859 A.D. by King Mindôn as an annexe of the Palace. In it was administered the oath of allegiance to all officials of the late *regimé* and the inmates of the Royal Harem. It

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In custody of presiding Abbot.	Where special repairs have been undertaken, the monument is in a good state of preservation.	I (*a*)	
In Government custody.	Estimates have been prepared for the conservation of Nos. 10 and 11.	I (*a*)	
Do.			
In custody of presiding Abbot.	Where special repairs have been undertaken, the monument is in a good state of preservation.	I (*a*)	
In Government custody.	Do.	I (*a*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
13	Mandalay	Mandalay Cantonment.	Tawyagyaung Pagoda—*concld.*	consists of a cylindrical pagoda surrounded by a number of chapels, of which the eastern is the most important, because in it was administered the oath of allegiance. The entrance of this chapel is decorated by excellent carvings, in plaster, of the Mokara and other monsters of Buddhist Mythology.
14	Do.	Do.	Myadaung *Kyaung* or Queen's Monastery.	This monastery was built in 1885, by Supayalat, Queen of King Thibaw. It is a very fine specimen of Burmese architecture, and for that reason, its conservation was ordered by Lord Curzon in December 1901.
15	Do.	Amarapura	Tomb of King Bodawpaya.	King Bodawpaya reigned from 1781 to 1819, *i.e.* for 38 years. His was the longest reign among the Kings of the Alaungpaya dynasty. He will be remembered in history as the Builder of the gigantic Mingun Pagoda, to which he dedicated a huge bell, which is the second largest in the world. His body was burnt on the site of the so-called "tomb," and the ashes were placed in a velvet bag and thrown into the river Irrawaddy.
16	Do.	Do.	Tomb of King Bagyidaw.	Bagyidaw was a grandson of Bodawpaya, being the son and heir of the Einshemin, who conquered Arakan in 1784 and brought away to Amarapura the celebrated Mahāmuni image the palladium of the Arakanese race. Bagyidaw was under the influence of Namadaw Mè Nu, his notorious chief Queen and she, her brother Minthagyi Maung O, through whose intrigues and machinations the First Anglo-Burmese war broke out in 1824. He reigned from 1819 to 1837. His body was cremated on the site of his "tomb," and the ashes were thrown into the river Irrawaddy.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In custody of presiding Abbot.	Where special repairs have been undertaken, the monument is in a good state of preservation.	I (*a*)	
In Government custody.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial number	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
17	Mandalay	Amarapura	Tomb of King Shwebo Min.	Shwebo Min was the father of Kings Pagan and Mindôn, and reigned from 1837 to 1846. He rebelled against his brother, Bagyidaw, and deposed him. His body was cremated on the site of his "tomb" and the ashes were thrown into the river Irrawaddy.
18	Do.	Do.	The Sangyaung (two buildings).	Built in 1840, by the chief Queen of Shwebo Min and her daughter. The latter became the chief Queen of Mindôn Min. The Director-General of Archæology remarks: "They are older than the monasteries at Mandalay, and the style of their wood-carving is bolder. Glass panels illustrating scenes in the Jâtaka stories, are let into the doors."
19	Do.	Do.	Remains of Bodawpaya's Palace.	Bodawpaya transferred his capital from Ava to Amarapura and built a new Palace in 1782. Its remains consist of two masonry buildings, namely, a Pangôn or watch tower and a Shwedâik or treasury.
20	Do.	Do.	Taungthaman Kyauktawgyi.	Built in 1847 A.D. by King Pagan on the model of the Ananda Pagoda at Pagan. It is the best preserved of the numerous religious buildings at the deserted capital of Amarapura, and exemplifies a type of architecture, which though borrowed from the Indian designs at Pagan, was constructed entirely by Burmese architects. The artistic interest of the temple lies in the numerous frescoes with which its four porches are adorned. They represent religious buildings, in various styles of architecture, built or repaired by Pagan Min at Sagaing, Amarapura, Ava, Pakangyi, Prome, and Rangoon, and the planets and the constellations according to Burmese ideas of astronomy. The human figures depict the dresses and customs of the period.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	Where special repairs have been undertaken, the monument is in a good state of preservation.	I (*a*)	
In custody of the presiding Abbot.	In a bad state of preservation.	I (*a*)	No special repairs have yet been undertaken.
In Government custody.	In a good state of preservation.	II (*a*)	
Do.	In a fair state of preservation.	I (*a*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
21	Mandalay	Amarapura	Sandamani Pagoda.	This pagoda contains the graves of the Crown Prince the Sagu Mintha, the Malun Mintha and his brother, and the Maingpyin Mintha, who all lost their lives in the Myingun Rebellion of 1866. It also contains an iron image of the Buddha cast by Bodawpaya in 1802, and removed from Amarapura by Mindôn in 1874.
22	Do.	Do.	Taiktaw Monastery.	In 1904 Mr. R. Grant-Brown, I.C.S., who was Superintendent of Gazetteer Revision, noted as follows on this monastery :— "The Taiktaw is one of the finest monasteries in Mandalay. The carving on it and the *Kyaungs* surrounding it is bolder and belongs to an earlier, and to my mind, a better style than that of the Golden and Myadaung monasteries. I think something should be done to preserve this fine group of buildings. The Central *Kyaung* was the residence of the *Thathanabaing* and the posts were taken from the Amarapura Palace." It was built by King Mindôn in 1859, and was used under the Burmese *regime* as the official residence of the *Thathanabaing*. Its interior is heavily gilt.
23	Do.	Do.	Man-aung Yadana Pagoda.	Built by King Thibaw, in 1881, after the model of the Kuthodaw Pagoda at the foot of the Mandalay Hill. The King is known in Burmese history as the "Builder of the Man-aung Yadana Pagoda." Both its historical and architectural interest lies in its being the shrine built by the last king of the Burmese race, and in its constituting the last link in the long series of religious edifices marking the sites of the capitals of Burma.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody. The descendants of the Crown Prince hold an annual festival in October of each year, in honour of their ancestor.	In a bad state of preservation.	I (*a*)	No special repairs have yet been undertaken. Nos. 21—23 have been declared to be "protected monuments" under section 3, clause (*3*), of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).
In custody of presiding Abbot.	In a fair state of preservation.	I (*a*)	No special repairs have yet been undertaken.
Used as an object of worship. Local elders are in charge of the shrine, and efforts will be made to secure the appointment of trustees.	In a good state of preservation.	I (*a*)	No special repairs have yet been undertaken. It has been decided to conserve monuments Nos. 1—26 at the public expense.

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
24	Mandalay	Amarapura	Tomb of King Mindôn's mother.	Erected in 1852. The old Queen died just before the accession of her son, who was the wisest ruler of the Alaungpaya dynasty.
25	Do.	Tagaung...	Zina-Aunggya-Shwèbôntha Pagoda.	Situated to the north-east of the Court House. A pagoda of small dimensions, built in 1753, by Alaungpaya, on the site of his *darbar*, where he received the submission of the *Sawbwa* of Momeik. Before undertaking an expedition to Pegu in Southern Burma, Alaungpaya who had just been crowned, visited the upper reaches of the Irrawaddy, and secured the alliance and material support of the powerful Shan Chiefs.
26	Do.	Mandalay	Mahāmuni or Arakan Pagoda.	The Mahāmuni image was removed to Amarapura from Mrohaung in Arakan in 1784 as a spoil of war, after the conquest of that country by the Einshè-Min, son of Bodawpaya. At pages 44 and 45 of Phayre's *History of Burma*, the following description is given of the image :— "In the year A.D. 146 a King called Chanda Surya succeeded to the throne (of Arakan). In his reign a metal image of Buddha was cast, and so famous did it become, that miraculous powers were attributed to it for ages afterwards. This image was carried away by the Burmese when they conquered Arakan in A.D. 1784. It is now in a temple to the north of Amarapura, and is an object of fervent devotion. It is probable that in the reign of Chanda Surya, Buddhism was more distinctly established than heretofore, and images of Buddha may then have been introduced for the first time."
27	Do.	Mandalay	Setkyathiha Pagoda.	Bronze image of Buddha cast by King Bagyidaw at Ava just before the breaking out of

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
There is no custodian at present.	In a fair state of preservation.	I (*a*)	Nos. 24 and 25 have been declared to be "protected monuments" under section 3, clause (*3*), of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 207, dated the 1st July 1910).
Do.	Do.	I (*a*)	
In the custody of Pagoda Trustees.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
27	Mandalay	Mandalay	Setkyathiha Pagoda—*concld.*	the first Anglo-Burmese war in 1824; removed to Amarapura in 1852, when the second war broke out; removed to Mandalay in 1885, when the third war broke out, and Burmese monarchy became extinct.
28	Do.	Do.	Eindawya Pagoda.	Built on the site of the residence of King Pagan (1846-52) which was occupied by him before he came to the throne; gilt from top to bottom; a shrine of fine proportions.
29	Do.	Do.	Shwekyimyin Pagoda.	Built in the 12th century, by Minyinzaw, a Prince from Pagan, who had come to the shores of the Aungbinlè lake to cultivate rice, and to make a heap of his produce as high as the Mandalay hill. In one of its chapels are kept, for safe custody, 40 images of Buddha found in the Palace at the time of the British occupation in 1885.
30	Do.	Mandalay Cantonment.	Kyauktawgyi Pagoda.	Contains an image of Buddha carved out of a single block of Sagyin marble under the orders of King Mindôn (1853—78). A multiple roof has been built over it by Sao Mawng, *Sawbwa* of Yawnghwe.
31	Do.	Do.	Kuthodaw Pagoda.	Grouped around the main shrine are 729 stone slabs, on which is engraved the entire *Tripitaka* or the Buddhist Canon, in Pâli. A careful recension of the Buddhist Canon was made by the Fifth synod of learned monks, which was convened by King Mindôn (1853—78). The stone inscriptions are regarded by the Burmese Buddhists as containing the orthodox text of the *Triiptaka*.
32 & 33	Do.	Do.	Shwegyet Yet and Shwegyet Kya Pagodas.	Situated near the Railway terminus at the Amarapura shore. Said to have originally been built by King Asoka; subsequently repaired and enlarged by the Kings of Pagan, Ava, and Amarapura.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Pagoda Trustees.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	Has been declared to be a "protected monument" under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 207, dated the 1st July 1910).
Do.	Do.	I (*b*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
34	Mandalay	Shwezayan	Shwezayan Pagoda.	Built in 1054, by Shin Munhla, daughter of the *Sawbwa* of Mangmaw, on her way home. She had been espoused by Anawrata, King of Pagan, on his return from his expedition to China, had been taken to Pagan, and then was exiled to her own country on being accused of witchcraft.
35	Do.	Singu ...	Shwemalè Pagoda.	Built by Alaungsithu, King of Pagan (1085—1160).
36	Ruby Mines.	Tagaung...	Shwezigon Pagoda.	According to tradition, this pagoda was built by Mingyi Mahā, King of Tagaung, in 445 B.C. 237,540 bricks were utilized in building it, each brick being contributed by a different household. The pagoda is situated within the walls of Upper Pagan. It has been renovated and in 1902, a new *hti* was placed on it through the exertions of U Einda, Gaingôk Sadaw. It enjoys an annual Government subsidy of Rs. 120.
37	Do.	Maingdaing	Mosudaung Pagoda.	This Pagoda is situated at Maingdaing, which is 27 miles to the east of Tagaung. It was built in 1758 A.D., by U San Ya, Pyizo or Governor of Maingdaing, which then consisted of 12 divisions containing about 42,000 houses. The pagoda marks the centre of an extensive agricultural tract of country, which was at one time the granary of the upper reaches of the Irrawaddy. Near it, are ruins of other Pagodas and *Kyaungs* of an older date. It enjoys an annual Government subsidy of Rs. 60.
38	Do.	Myadaung	Paungdaw-U Pagoda.	It is situated at Myadaung, which is 22 miles to the north of Tagaung. It was built in 1098 A.D. by Alaung Sithu, King of Lower Pagan, who made frequent progress throughout his extensive empire. It was renovated by Mingaung, King of

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Trustees.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	*Wuttagan* land, measuring 94 acres, is attached to it.
In the custody of the Gaingok Sadaw-U Einda.	Do.	I (*b*)	Nos. 36—38 have been declared to be "protected monuments" under section 3, clause (*3*), of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 207, dated the 1st July 1910).
In the custody of the Headman of Maindaing.	Do.	I (*b*)	
In the custody of the Headman of Myadaung village.	In a fair state of preservation.	I (*b*)	

Serial number.	District.	Locality.	Name of Monument.	History or tradition regarding the Monument.
1	2	3	4	5
38	Ruby Mines.	Myadaung	Paungdaw-U Pagoda—*concld.*	Ava, who reigned from 1401 to 1422 A.D., by Alaungpaya in 1753 A.D., by a daughter of Bodawpaya in 1793 A.D., by the Myadaung Wun (U Pe) Mindinyaza Thamantasithu in 1877 A. D., and three years later, by U Si, father-in-law of the Wun. On the Pagoda platform are two inscribed stone tables erected by U Si. It enjoys an annual Government subsidy of Rs. 60.
39	Mandalay	Amarapura	Patodawgyi Pagoda.	Built by King Bagyidaw in 1819 A.D., when Amarapura was the capital of Upper Burma.
40	Do.	Taungbyôn-gyi.	Sudaungbye ...	Built by Anawrata, King of Pagan, in the 11th century A.D., after his return from his Chinese expedition. Here he put to death his two generals, Shwepyin Nyi Naung who were deified as Nāts.
41	Do.	Tawbu ...	Shwebôntha ...	Built by Kyazwa, King of Pagan, in the 14th century A.D.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
Used as an object of worship.	In a fair state of preservation.	III	
Do.	Do.	III	
Do.	Do.	III	

PART SECOND.—*Historical sites, vide items 5—10 in Schedule attached to General Department Notification No. 171, dated the 3rd June 1909.*

Serial number.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	Mandalay	Amarapura	Amarapura ...	The old city of Amarapura within the walls.
2	Ruby Mines	Tagaung ...	Tagaung * ...	*North.*—Talawa stream. *East.*—From the point where the Kondan meets Talawa stream a line drawn due south-east, passing through the line of tanks up to that part of Pôn-gon-Thit-cha road on the north of Thayet-kan. *South.*—Shwe-O-Ya-Thitcha road. *West.*—Old city wall from the point where it meets Talawa stream to the point where it meets Magyigôn road, and thence along the line of the road till it meets with Shwe-O-Ya-Thitcha road.
3	Do.	Do. ...	Myadaung ...	*North.*—Ywayintôn channel. *East.*—A line joining the Inmabyin *In* through the Ngwe-Tan-Tawya *Kyaung* to the Kadet *In* of the Ywahmwe Fishery, and thence to the point where the said *In* joins the Ywayintôn. *West.*—Lada stream. *South.*—From the Inmabyin *In* to where the said stream enters the Ywayintôn at flood time.
4	Do.	Do. ...	Maingdaing ...	*North.*—Zabin stream. *East.*—Old Irrigation channel from the place where it meets Zibin stream on the north up to the place where it passes Shwechaung *kwin* Tawdan on the south. *South.*—Shwechaung *kwin* Tawdan. *West.*—Zibin stream.
5	Do.	Do. ...	Kyettagaung ..	*North.*—A small stream. *East.*—Than-o-gin *In*. *South.*—Thitchalan road. *West.*—Ma-u-gôn-Kyettagaung roads.

* Items 2—6 comprise the old city of Tagaung and its environs.

PART SECOND.—*Historical sites*, vide *items* 5—10 *in Schedule attached to General Department Notification No.* 171, *dated the 3rd June* 1909—concluded.

Serial number.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local areas.
6	Ruby Mines.	Thabeikkyin	Kyanhnyat and Myintha village-tracts.	*North.*—Payani-Myauk stream. *East.*—A straight line drawn through a pillar in the place where Captain Vaughan was murdered on the Shwesaga road, on the north up to the point where it meets Payani-Myauk stream, and on the south to the point where it meets Thitseinbinlangwe road and thence along that road till it meets with Myinthaywa-ashe-lan road up to the cemetery on south of Myintha village-tract. *South.*—Mango garden and the cemetery of Captain Vaughan and his soldiers *West.*—Irrawaddy river.

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 1060, C. Secy., 9(e), 22-4-1915—415—B. P.

LIST

OF

ANCIENT MONUMENTS IN BURMA

SAGAING DIVISION

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(See Government of India, Home Department Resolution No. 3—168-83, dated the 26th November 1883.)

I. Those monuments which, from their present condition and historical or Archæological value, ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodie or individuals.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
1	Sagaing	Sagaing ...	Ywataung Inscription shed.	The shed covering the inscription was constructed in 1900, by the Executive Engineer, Shwebo, at the request of the Superintendent, Archæological Survey, and is situated near the European Cemetery at Ywataung. The lettering of the inscription, which dates from the 14th century A.D., has been somewhat obliterated.
2	Do.	Do. ...	Tupayôn Pagoda.	Built by Narapati, King of Ava, in the 15th century. The Director-General of Archæology describes it as a "pagoda of very rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures." There are two valuable inscriptions near the pagoda.
3	Do.	Ava ...	Nanmyin or Watch Tower.	The site of the deserted Palace of Ava is now marked by a solitary masonry Watch Tower, which is about 90 feet high. It is all that remains of the stately and gorgeous palace reared by Bagyidaw, the King, who had the temerity to declare war against the British in 1824 A.D. Ava was almost destroyed by an earthquake in 1838 A.D., and was abandoned three years later by Shwebo Min in favour of Amarapura.
4	Do.	Do. ...	Ôkkyaung monastery (Mahā-Aungmye Bônzan).	Its official designation is Mahā Aungmye Bônzan. It was built in 1818 A.D., by Nanmadaw Mè Nu, the notorious Chief Queen of Bagyidaw, for the residence of her religious preceptor, the Nyaunggan Sadaw. The earthquake of 1838 A.D., damaged it, and in 1873 A.D., it was restored by Sinbyumashin, Queen of Mindôn, and daughter of

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	Nos. 1—7 and No. 22 have been declared to be "protected monuments" under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* items 21 to 28 in General Department Notification No. 303, dated the 10th August 1908).
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				Nanmadaw Mè Nu. The building is the only masonry monastery selected for conservation, and it is a fine specimen of its class.
5	Sagaing	Mingun ...	Mingun Bell	Cast, in 1790 A.D., by King Bodawpaya to be dedicated to the Mingun Pagoda, which was never completed, and is now in ruins. Its weight is about 90 tons, and it is the second largest bell in the world, being one-third of that at Moscow and fourteen times of that of St. Paul's. Its supports were destroyed by the earthquake of 1838, and it rested on the ground till 1896, when it was raised, slung on an iron beam, and placed in a suitable shed, under the supervision of the Deputy Commissioner, Sagaing. Its principal dimensions are :— Ft. in. External diameter at the lip ... ... 16 3 Internal diameter, 4 feet 8 inches, above the lip ... ... 10 0 Interior height ... 11 6 Exterior height ... 12 0 Interior diameter at top 8 6 The thickness of metal varies from 6 to 12 inches (*vide* Yule's "Mission to Ava," pages 171 and 172, Scott's Upper Burma Gazetteer, Part II, Volume II, pages 320 and 321)
6	Do.	Do. ...	Sinbyumè Pagoda.	When Prince Siddhattha renounced the world in order to attain Buddhahood, he cut off his hair which was taken up to the Tāvatimsa heaven and enshrined in the Sulāmani Pagoda. This heaven is the abode of the Thagyamin, or Indra, the god of the sky, and is situated on the top of Mount

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				Meru, the centre of the universe. It is surrounded by seven concentric ranges of mountains, and safeguarded by five kinds of mythical monsters called the Nāga, Garuda, Kumbhandha, Yakkha, and Gandhabba, to each of which a separate region is assigned. King Bagyidaw, while he was yet a Prince, built this Pagoda in 1816, in the form of the Sulāmani Pagoda resting on Mount Meru, in order to commemorate the death of his senior wife, the Sinbyumè *Minthami*, who was succeeded by the notorious Nanmadaw Mè Nu. Yule visited it in 1855, and describes it in the following terms in his "Mission to Ava" (page 172). "The basement which formed the bulk of the structure consisted of *seven* concentric circular terraces, each with a parapet of a curious serpentine form. These parapets rose one above and within the other, like the walls of Ecbatana as described by Herodotus. The only ascent appeared to be from the east. In the parapet of every terrace were at intervals niches looking outwards, in which were figures of *nats* and warders in white marble, of half life size. A great circular wall inclosed the whole at some distance from the base. It was difficult to ascertain the nature of the central structure, so shattered was it by the earthquake. The whole, (though round instead of square in plan) had a great general resemblance to the large ancient pyramidal temple in Java called Boro Buddor, as described by Rafles and Crawfurd, but this

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				Mengoon structure was not, I think, very old, and I doubt if the resemblance was more than accidental." The building was severely shattered by the earthquake of 1838, and Yule saw it in a ruinous condition. It was, however, restored by King Mindôn near the close of his reign (1874). In 1876, Colonel E. B. Sladen read a paper on it before the Royal Asiatic Society, which is printed at page 406, Volume IV of the Society's Journal, together with remarks by Colonel Yule and others. Fergusson has also noticed it at page 624 of his "History of Indian and Eastern Architecture," and Scott mentions it at page 73 of Part II, Volume III, of his Upper Burma Gazetteer.
7	Sagaing	Mingun ..	Pôndawpaya or model of the Mingun Paya.	Bodawpaya, who reigned from 1781 to 1819 A.D., spent more than twenty years in building the Mingun Pagoda, the largest Buddhist structure in Burma, which was never completed. In spite of the earthquake which shattered it in 1838, its height is still about 165 feet. Its probable dimensions, if completed, could, however, be inferred from the Pôndawpaya, a structure about 15 feet high, which served as the model. An illustration and description of the latter are given at pages 169 and 170 of Yule's "Mission to Ava."
8	Do.	Do. ...	Mingun Pagoda	Its construction was begun in 1790 A.D., and was left off in 1803 A.D. It is still in an unfinished condition, and is only remarkable for its size. It is noted neither for ornamentation nor architecture. It was built by King Bodawpaya, who aspired to construct the biggest shrine, the biggest pair of

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a state of good preservation.	I (*a*)	
Still an object of worship, and in the custody of the elders of the Mingun village.	Partly in ruins. Its conservation is neither expedient *nor* possible.	III	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				griffins, the biggest bell, and the biggest tank in the Buddhist world. As it is, the bell remains the second largest in the world, the first being that of Moscow. The pagoda and griffins were cracked by the earthquake of 1838 A.D.
9	Sagaing	Paganyat	Kaunghmudaw Pagoda.	Built, in 1636 A.D., by Thalun Mindaya, King of Ava, on the model of the Mahâcheti of Ceylon; is *stūpa* shaped and is the only one of its type in Burma.
10	Do.	Bawga ...	Ngadatkyi Pagoda.	Built, in 1657A.D., by Mingyènandameik, son and successor of Thalun Mindaya, King of Ava. It is the largest sitting image of Buddha in Upper Burma.
11	Do.	Sagaing Town.	Aungmyelawka Pagoda.	Built, in 1783 A.D., by Bodawpaya, on the site of a house occupied by him before he came to the throne. The pagoda is also known as the Eindawya Paya. It is constructed entirely of sandstone, is cylindrical in form, and has a tapering spire. Its architecture is modelled after the Shwezigôn Pagoda at Pagan.
12	Do.	Sagaing Town.	Shwemôktaw Pagoda.	According to tradition, in 309 B.C., King Asoka built pagodas all over his Empire, and their construction was begun at the time of a lunar eclipse; hence they are all called "Môktaw" or "freed from the black shadow." Repaired by successive Kings, who apparently encased the original structure in successive layers. It was repaired last in 1904, by the late Hlethin *Atwin Wun*, a Minister of the late Burmese Government.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Pagoda Trustees.	In a good state of preservation.	I (*b*)	*Wuttagan* land yields an annual revenue of about Rs. 1,000, which is utilized in keeping the Pagoda in a good state of preservation.
Do.	Do.	I (*b*)	
In the custody of Trustees.	Do.	I (*b*)	*Wuttagan* land yielding an annual revnue of about Rs. 70 is attached to the Pagoda.
In the custody of the family of the late Hlethin *Atwin Wun*	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
13	Sagaing	Ywataung	Ônhminthônzè	Erected, in 1643 A.D., by a monk called Padugyi Thingayaza (or Buddhist Archbishop) to represent the twenty-eight Buddhas beginning with Dipankara and ending with Gotama. The monument now consists of forty-five images of Buddha enshrined in a crescent-shaped colonnade on the side of the Sagaing hills.
14	Do.	Wachet ...	Padamyazedi Pagoda.	Erected, in 1300 A.D., by a monk called Padugyi Thingayaza, and repaired last by the late Sinbyumayin, Queen of Mindôn. It is cylindrical in form, and its bell-shaped dome is covered with glass mosaic.
15	Do.	Chaung-u	Ti-hlaing Shin Pagoda.	Erected, in 1066 A.D., by Prince Kyanzittha. It was originally named "Teiklan Shin" because he was once frightened (Teiklan) in his sleep at the fall of a lance during his lonely flight from Pagan. The pagoda has caves wherein inscriptions are kept.
16	Do.	Kinmun ...	Shwezigôn Pagoda.	Built by Tayabya in 1332 A.D., and repaired by devotees in 1422 A.D.
17	Do.	Amyin ...	Shwedwin-Aung	Erected over 800 years ago, by Prince Kyanzittha to commemorate his refuge in a pit or "twin" during his flight from Pagan.
18	Do.	Kyaukyit	Shwepaung-laung.	Erected, in 1094 A.D., by Paunglaungshin Kathaba, and repaired by Kale Kye-daungnyo in 1418 A.D.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No special custodians ; open to public worship ; in charge of devotees.	In a good state of preservation. All the images are under shelter, and the devotees look after them carefully.	I (*b*)	
In the custody of the elders of the Wachet village.	In a good state of preservation.	I (*b*)	
In the custody of *Pongyi* U Zawta.	Do.	I (*b*)	
In the custody of the villagers.	The central pagoda is in a good state of preservation : but the niche containing an image at its base requires structural repairs. The writing on the inscription stone is now too illegible to admit of decipherment.	II (*b*)	
In the custody of the villagers.	In a good state of preservation.	I (*b*)	
In the custody of the Thathanahita Society, a local body of elders.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
19	Sagaing	Tada-u ...	Mingalazedi Pagoda.	Erected, in 1481 A.D., by Dutiya Mingaung, King of Ava, and repaired by Pagan Min in 1851 A.D., but the repair was incomplete, owing probab y to the breaking out of the second Anglo-Burmese War. The shrine is similar, in form, to the Tupayôn Pagoda at Sagaing, and has tiers of niches at its greatest circumference.
20	Do.	Do. ...	Shwezigôn Pagoda.	Built, in 1312 A.D., by Thihathu Tazishin, King of Pinya, after the subversion of the Empire of Pagan by the Mongols.
21	Do.	Singyôn ...	Lawkathayapu	Built, in 1743 A.D., by Hanthawadi-ba-min, the last king of the Nyaungyan dynasty, who was deposed by the Talaings, and repaired successively by Singu Min in 1778 A.D., and by Mindôn Min in 1858 A.D. It was used as a heliograph station by the Military authorities during the early days of the British annexation of Upper Burma.
22	Shwebo	Shwebo ...	Tomb of King Alaungpaya.	This King's name is also written Alompra He founded the last dynasty of Burma, and reigned from 1753 to 1760. During his invasion of Siam, he contracted dysentry, and was obliged to return to Burma. On his way, he died at Kinywa in the Thatôn District. His body was carried back to Shwebo and burnt within the city walls, through which an opening was made for its passage.
23	Do.	Do. ...	Shwe-chet-tho Pagoda.	Built, in 1755 A.D., by Alaungpaya on the site where his "chet" or placenta was buried.
24	Do.	Do. ...	Mawdaw-myintha Pagoda.	Built, in 1755 A.D., by Alaungpaya. A number of sacred relics, and an emerald alms bowl, said to be that of Gotama Buddha, were enshrined.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No special custodians; cared for by devotees.	In a good state of preservation.	I (*b*)	
In the custody of Trustees.	Its upper portion was shaken down by the earthquake of 1838; otherwise in a state of good preservation.	I (*b*)	*Wuttagan* land is attached to the Pagoda, and its conservation is carried out with the annual revenue derived therefrom.
In the custody of the Abbot of the Nyaunggu monastery.	This shrine resembles the Tupayôn Pagoda at Sagaing. In a fair state of preservation.	II (*b*)	
In Government custody.	In a good state of preservation.	I (*a*)	
In the custody of the *Thugyi* of Shwebo.	Do.	I (*b*)	
In the custody of the Thathanahita Society, a local body.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
25	Shwebo	Shwebo Town.	Shwetaza Pagoda.	Built by Narapati Sithu, King of Pagan (1167—1204 A.D.). The image of Buddha is said to be made of fragrant wood obtained from Malaysia.
26	Do.	Thihadaw	Thihadaw Pagoda.	Tradition ascribes its foundation to Asoka in the 3rd century B. C. Repaired successively by Alaung Sithu, King of Pagan (1085—1160 A.D.), Alaungpaya (1753—1760 A.D.), Bodawpaya(1781—1819 A.D.) and Mindôn(1853—1878 A.D.); up to the time of Singu Min(1775—1781A.D.) it was a favourite place of pilgrimage to the kings of Ava. At the time of the British occupation of Mandalay, the image of Buddha belonging to this shrine was found in the Palace. It was subsequently transferred to the custody of the Trustees of the Shwekyimyin Pagoda, Mandalay.
27	Do.	Myedu ...	Shwegugyi Pagoda.	Built by Alaung Sithu, King of Pagan (1085—1160 A.D.). The image of Buddha is 22½ feet high and is made of *Saga* wood.
28	Do.	Kywèdè ...	Yôksôn Paya	Built, in 1758 A.D., by Alaungpaya on his march to Manipur to settle the succession to the throne in that country. Pagodas of a commemorative nature were erected at all the principal camps along the line of march. The shrine takes its name from the fact of its being ornamented with brick figures of *bilus* and other fabulous monsters.
29	Do.	Palangôn	Payagyi ...	Built, in 1822 A.D., by Nanmadaw Mè Nu, Chief Queen of Bagyidaw, Palangôn being the place of her birth. The pagoda is 100 feet high, and the diameter of its base is 92 feet.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Trustees.	In a good state of preservation.	I (*b*)	
In the custody of the Abbot of the Thihadaw monastery.	Do.	I (*b*)	
In the custody of Trustees who are controlled by the Myedu Sadaw.	Do.	I (*b*)	
In the custody of the villagers of Kywèdè.	In ruins	III	
In the custody of the Abbot of the Obo monastery.	In a fair state of preservation.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
30	Lower Chindwin.	Alôn ...	Môktaw Pagoda.	Built, in 1266 A.D., by A-thugywè Min.
31	Do.	Do. ...	Ngwegyaung Pagoda.	Built, in 1276 A.D., by Nagathaman Min.
32	Do.	Thazi ...	Zedihla Pagoda	Built, in 1196 A.D., by Narapati Sithu, King of Pagan.
33	Do.	Kyaukka	Shwegu Pagoda	Built by Thalun Mindaya, King of Ava (1629—1648 A.D.)
34	Do.	Mônywa	Shwezigôn Pagoda.	Ascribed by tradition to Asoka
35	Do.	Budalin ...	Yan-aung Myin Pagoda.	Do.
36	Do.	Wunso ..	Shwedaung-u	Built by Alaung Sithu, King of Pagan (1085—1160 A.D.)
37	Do.	Kabaing	Alaungdaw Pagoda.	According to tradition, built about 993 A.D. Mr. G. E. Godber, Deputy Commissioner, Lower Chindwin, writes, under date the 16th May 1906: "The cave is supposed to contain the sacred relics of a deceased monk, and tradition says that this monk is still alive and undergoing penance for some sins and awaiting deliverance by being consumed by fire. In February each year, the shrine is visited by pilgrims from different places."
38	Do.	Maukthayet	Ingyindaung	History or tradition unknown; came into existence probably 100 years ago.
39	Do.	Paung-wa	Shwezigôn Pagoda.	History unknown; repaired by Mindôn Min in 1877 A.D. The same king decreed an annual festival and set up an inscription in stone.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the local elders.	In a fair state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
In the custody of the Pagoda slaves who live in the vicinity.	Heavily gilt and in a good state of preservation.	I (*b*)	
In the custody of the local elders.	In a good state of preservation.	I (*b*)	Contains illustrations of the *Jâtaka* stories in glass mosaic.
Do.	Do.	I (*b*)	Do.
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of *Pôngyi* U Asaya.	Corridors, carved arches, and images are cut out of the living rock. In a good state of preservation.	I (*b*)	
In the custody of *Pôngyi* U Ketu and lay Trustees.	In a good state of preservation.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
40	Lower Chindwin	Salingyi ...	Sithu Ban Pagoda	Said to be built by Naratheinka, King of Pagan (1164—1167 A.D.) in order to expiate his fratricide.
41	Do.	Myogyi ...	Shwesawlu Pagoda.	Built, in 1052 A.D., by Sawlu, son of Anawrata, King of Pagan.
42	Do.	Minzu ..	Powundaung ...	According to tradition, in the early centuries of the Christian era, Bandhawa, Pyu King of Halingyi in the Shwebo District, cut out of the living rock seven *stūpas* called Sudaungbyi, Taungdaingbyi, Tindinbyi, Dindinbyi, Tadaingbyi, Thettawya, and Thettawshe. Subsequenly tsimilar structures were constructed by others.
43	Upper Chindwin.	Nan-ngo (Maingkaing Township)	Nan-ngo Pagoda	Traditionally ascribed to Asoka; repaired in 1828 A.D.
44	Do.	Maingnyaungdun-nein (PaungbyinTownship).	Ôk-yo-zedi	Traditionally ascribed to Asoka
45	Do.	Teinkaya (Tamu Township).	Thanu-dun-baw Pagoda.	Built, in 1753 A.D., by Alaungpaya on his return from Manipur.
46	Do.	Tamu ...	Yadana Shwegu Pagoda.	Do.
47	Do.	Do. ...	Thiyi-teik-mo Pagoda.	Do.
48	Do.	Kindat ...	Nan-u Shwebôntha.	Do.
49	Do.	Mawku (Kindat Township).	Paungdaw-u Pagoda.	Built, in 1764 A.D., by King Sinbyuyin on his march to Manipur, where a rebellion had broken out.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the Abbot of Sithu Ban monastery and lay Trustees.	In a good state of preservation.	I (*b*)	
In the custody of *Pôngyi* U Athaba.	Do.	I (*b*)	
In the custody of *Pôngyi* U Ka.	*Stūpas*, images, carved niches, and corridors are cut out of the living rock. In a good state of preservation.	II (*b*)	
In the custody of the villagers.	In a good state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
50	Upper Chindwin.	Kalewa ...	Môktaw Pagoda	Ascribed to Lantapāla Rājā, King of Yazagyo (then called Nwèbatmyo), who acted under the orders of Asoka, Emperor of India. Nine *stūpas* (Môktaw) and nine cave-temples were simultaneously erected during a lunar eclipse. At Kalewa, there are one Môktaw and one cave-temple, the rest being situated at Mingin and Kanni. These shrines were repaired by Alaung Sithu, King of Pagan, in 1088 A.D.
51	Do.	Masein ...	Yazamani Pagoda	Built, in 1881 A.D., by King Thibaw (1878—1885 A.D.).
52	Do.	Yazagyo (Kale Township).	Mahazedi ..	Ascribed to Lantapāla Rājā, King of Yazagyo (*vide* column 5, item 50).
53	Do.	Indin (Kale Township).	Tanchaung Pagoda.	Unknown ... ...

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	In ruins	III	
Do.	In a good state of preservation.	I (*b*)	

PART SECOND.—*Historical sites* (vide *items* 11—13 *in Schedule attached to General Department Notification No.* 171, *dated the* 3*rd June* 1909, *and item* 27 *in General Department Notification No.* 254, *dated the* 8*th September* 1913).

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
				Old City of Halingyi.
1	Shwebo	Shwebo ...	Halingyi ...	*North.*—The outer edge of the old city-moat in Pintale-taung-taw *kwin*, No. 622. *East.*—From the outer edge of the old city-moat to where it meets the common boundary of Ngapio West *kwin*, No. 623, and Tawyakyaung *kwin*, No. 624; thence along that boundary in an easterly direction, partly across cultivated *ya* land and partly along the bed of the Thèbyu stream, to a point on that stream which forms the trijunction of Ngapio West *kwin* No. 623, Tawya-kyaung *kwin* No. 624, and the Mingan West *kwin*, No. 631; thence along the bed of the Thèbyu stream to the trijunction of the Tadaingkan *kwin*, No. 637, Shinyattaw Payagôn *kwin*, No. 636, and Halingyi-Myoma *kwin*, No. 614; thence for a short distance along the bed of the Thèbyu stream to a point where from that stream there branches off a narrow *myaung* or artificial channel to carry water into the paddy fields of Ma Sa U, in Halingyi-Myoma *kwin*, No. 614. *South.*—From the junction of the Thèbyu stream and the *myaung* last named along that channel; then along the northern edge of Ma Sa U's paddy fields; thence along a cart-track leading first northwards and then north-westwards to the south of the Government Rest-house in Halingyi-Myoma *kwin*, No. 614, to where that track meets the Sapya stream.

PART SECOND.—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
				Old City of Halingyi—concld.
1	Shwebo	Shwebo ...	Halingyi ...	*West.*—From the point last named in a northerly direction along the bed of the Sapya stream to a point where, at a wooden bridge, its two tributaries meet; thence along the bed of the western tributary in a north-westerly direction to the trijunction of Halingyi West *kwin*, No. 616, Tanaunggôn Yat North *kwin*, No. 625, and Taganthalan West *kwin*, No. 627; thence along the cart-road to Tagantha which forms the boundary between Taganthalan West *kwin*, No. 627, on the one hand and Tanaunggôn Yat North *kwin*, No. 625, and Taganthalan East *kwin*, No. 626, on the other, to the common junction of Taganthalan East *kwin*, No. 626, Taganthalan West *kwin*, No. 627, Pintalètaungtaw *kwin*, No. 622, and Kyaukye-dwin East *kwin*, No. 628; thence along the common boundary of Pintalètaungtaw *Kwin*, No. 622, and Kyaukye-dwin East *Kwin*, No. 628, to the point where that boundary meets the outer edge of the old city-moat in Pintalètaungtaw *kwin*, No. 622.
				Old City of Sa g
			Circles.	Nos. and names of *kwins*.
2	Sagaing	Sagaing ...	Talaing	431 Talaing. 432 Daungkan.
			Singaing ...	435 Singaing.
			Tônbo ...	441 Tônbo, South.
			Kôkkochaung	441A Tônbo, North.
			Ôntazin ...	443 Ôntazin.
			Mingun ...	444 Kinywa. 445 Shayaung. 446 Mingun. 447 Thèbyuchaung. 448 Taungmyin.
			Letpan ...	454 Letpan.
			Pabèdan	627 Nyaungkôkko. 628 Pabèdan.

PART SECOND.—*Historical sites*—concluded.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
				Old City of Sagaing—concld.
			Circles.	Nos and names of *kuins.*
2	Sagaing	Sagaing ...	Thawtapan ...	629 Thawtapan.
			Kodaung ...	634 Kodaung.
			Chungbauk ...	635 Chaungbauk.
			Pauktaw ...	637 Pauktaw.
			Kyettaung ...	638 Kyettaung.
			Htandaw ...	639 Htandaw.
			Pè-ngazè ...	640 Pè-ngazè.
			Alaung ...	641 Alaung.
			Wachet ...	642 Wachet.
			Sagaing ...	645 Sagaing.
			Ngayabya	648 Kyibin, West. 649 Kyibin, East.
				Old City of Ava.
3	Sagaing	Tada-u ...	Zinbingwè ...	650 Zinbingwè.
			Udi ...	651 Ava, North.
			Hanthawadi	652 Ava, South
			Zegyo	652A Zegyo. 653 Hmawkun.
			Palèba ...	654 Palèba.
			Tada-u ...	655 Tada-u, East. 656 Tada-u, West. 657 Tada-u.
			Thinban ...	658 Thinban, North. 660 Thinban, South.
			Tada-u ...	660A Thinban, East.
			Sagaing ...	673 Wettagan, West. 674 Panya. 675 Wettagan, East.
				The Yazagyo village-tract.
4	Upper Chindwin.	Kale ...	Yazagyo village-tract.	*North.*—From the post B, 561 feet south-east of permanent survey mark Q and 462 feet south-west of permanent survey mark R to the post A, 462 feet south-west of permanent survey mark Q and 700 feet west from the post B. *East.*—From the post B to the post C, 495 feet west from the permanent survey mark S and 450 feet south from the post B. *South.*—From the post C to the post D, 600 feet south from the post A and 825 feet west from the post C. *West.*—From the post D a straight line to post A.

Printed by order of the Government of Burma.

G. B. C. P. O.—No 822, C. Secy., 9(a), 4-1-1916—415—R. A. P.

LIST

OF

ANCIENT MONUMENTS IN BURMA

MEIKTILA DIVISION

PART FIRST—STRUCTURAL EDIFICES.

Classification.

(See Government of India, Home Department Resolution No. 3—168-83, dated the 26th November 1883.)

I. Those monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

I (*a*) and II (*a*).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
1	Myingyan	Nyaung-u	Kyaukku-Ônhmin Cave Temple.	This building is situated two miles to the east of Nyaung-u and is a structure of unique architecture. It contains one inscription, frescoes, and six stone figures representing scenes in Buddha's life. The first chapter of Dr. Forchhammer's Report on Pagan describes this temple. It says "Narapatisithu erected only the upper two storeys in the 12th and Narasihapati the lateral terraces in the 13th centuries, but the lower seems to have existed before Anawrata (11th century). I believe the Kyaukku temple to be like the Mahāmuni shrine in Arakan, a remnant of North Indian Buddhism, which existed in Burma before the introduction and establishment of the Southern Buddhist school from Ceylon and Pegu. The Kyaukku temple is often mentioned in Pagan history; it was the refuge of fugitive priests, kings and nobles long after the conquest of Pagan by the Chinese and Shans. But all mention of it ceases with the death of the renowned Monk Ariyadhamma, who inhabited the cave temple till the year 998 B.E. (1637 A.D.)." The temple is built against the precipitous side of a deep ravine. It was originally dedicated as the residence of the celebrated Pamsukula Mahāthera by King Narapatisithu in 1188 A.D.
2	Do. ...	Do.	Thamihwet-Ônhmin and Hmyathat-Ônhmin.	These structures are situated about half a mile to the south-east of Nyaung-u. They are subterranean passages, which were used as residences by Buddhist monks in the almost torrid climate of Pagan. They are the Burmese counterpart of the cave temples of India. The Thamihwet-Ônhmin is

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	Nos. 1—4, 9—14, 16—18, 20—26, 28—32, 34 and 36—41 have been declared to be "protected monuments" under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notifications No. 303, dated the 10th August 1908, and No. 261, dated the 30th July 1909).
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				a cave formed by digging into the side of a hill, and contains frescoes and an image of Buddha. The Hmyathat-Ônhmin contains a stone inscription, and its principal feature is a zigzag corridor running throughout its length. These caves were constructed about the beginning of the 13th century A.D. They were in a fairly good condition up to the time of the British annexation of Upper Burma, as pilgrims used to resort to them for sight-seeing.
3	Myingyan	Nyaung-u	Sapada Pagoda	Built in the 12th century A.D. by Sapada, a native of Bassein, who was ordained a Buddhist monk in Ceylon and who founded a sect at Pagan on his return to Burma. The pagoda was constructed after the model of a Singhalese shrine, and is the prototype of similar structures in the province. It is a land-mark in the history of Buddhism, and commemorates the religious intercourse between Burma and Ceylon.
4	Do.	Do.	Kyanzittha's Ônhmin in Nattaung Monastery.	Its frescoes dating from the 11th century A.D. constitute the earliest mural paintings extant at Pagan.
5	Do.	Do.	Shittaung Pagoda near Nattaung Monastery.	Date of building unknown. It is a small *stupa*, octagonal in plan, and is therefore of a rare type in Burma.
6	Do.	Do.	Thetkyamuni Pagoda.	Situated at Chaukpala, Nyaung-u, Pagan Township; appears to have been built in the twelfth century A.D.; is adorned with exquisite carvings in plaster, and with frescoes depicting scenes in the life of Asoka, the Convenor of the Third Buddhist Council.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
7	Myingyar	Nyaung-u	Kôndawgyi Pagoda.	Situated close to No. 6; appears to have been built a century later and adorned with frescoes depicting scenes in the *Jātaka* stories.
8	Do.	Do.	Shwezigôn Pagoda.	Construction begun by Anawrata and completed by Kyanzittha in the 11th century. Its three terraces are decorated with terracotta tiles. It is the prototype of all cylindrical structures in Burma, and commemorates the triumph of the Southern School of Buddhism over the Northern.
9	Do.	Pagan	Ananda Pagoda	Built by Kyanzittha in 1090 A.D. It contains stone sculptures of exquisite workmanship, representing scenes in Gotama Buddha's life, and terracotta tiles representing scenes in the *Jātakas* or previous existences of the Buddha. It enshrines the images of the four Buddhas of the present world-cycle, and also a statue of Kyanzittha, its founder. Its plan, which is in the form of a Greek cross, and its architecture, which recalls the days of Hinduism and Jainism, are unique.
10	Do.	Do.	Gawdawpalin Pagoda.	The Gawdawpalin Pagoda was built by King Narapatisithu, who reigned from 1174 to 1194 A.D. in order to commemorate the ceremony of paying homage to the *Manes* of his ancestors. Its history is recorded on a stone inscription.
11	Do.	Do.	Thatbyinnyu Pagoda.	"Thatbyinnyu" signifies "Omniscience," and is one of the attributes of the Buddha. The pagoda was built by King Alaungsithu in 1144 A.D., after the model of the temples in Northern India. It has five storeys: the first and second were used as the residence of monks images were kept on

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	
In the custody of Trustees	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In Government custody.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				the third; the fourth was used as a library and on the fifth was constructed a pagoda containing holy relics. The building is thus a combination of a *stūpa* and *vihāra*, and its history is recorded on its walls.
12	Myingyan	Pagan ...	Shwegugyi Pagoda.	Built by King Alaungsithu in 1141 A.D. after the model, it is said, of the "sleeping chamber" of the Buddha. Its history is recorded on its walls, and also in Pâli, on a stone. The lithic inscription is celebrated for the style and elegance of its composition.
13	Do.	Do. ...	Mahābodhi Pagoda.	This pagoda was built by Nandaungmya Min in 1198 A.D., after the model of the temple at Bodh Gaya in Bengal, and is the only specimen of its class in Burma
14	Do.	Do. ...	Mingalazedi ...	Built by Tayôkpyemin in 1241 A.D. and is noted for its beautiful terracotta tiles. It indicates the high water-mark of Burmese religious architecture, because it was constructed a few decadss before the subversion of the Pagan Empire by the Mongols.
15	Do.	Do.	Pebingyaung Pagoda.	Tradition ascribes this pagoda to the 10th century A.D. It is a shrine of unpretentious dimensions of Singhalese type with a large bell-shaped dome surmounted by a box-shaped structure generally known as *dhātu-garbha* or relic chamber, which, in its turn, is crowned by a *sikhara*. Its architectural evidence appears to show that it is older than the Sapada pagoda, which was built in the 12th century A.D., and which had hitherto been

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	
Do	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				considered to be the prototype of similar structures in the Province (*vide* No. 3). This monument enables us to push back the date of introduction of this type of building into Burma at least two centuries earlier.
16	Myingyan	Pagan ...	Bupaya Pagoda	Erected by Pyusawdi, the third King of Pagan, who reigned from 168 to 243 A.D., on a spot where, according to tradition, grew a gigantic *Bu* or gourd creeper. Its luxuriant and persistent growth proved a serious obstacle to the extension of the cultivation of cereals in those days, and its complete eradication was ascribed to the efforts of Pyusawdi. who subsequently became the son-in-law and heir of King Thamôkdayit, the founder of Pagan. To commemorate the event, the pagoda was built by Pyusawdi. It has been repaired and renovated by successive kings. It stands on the riverbank at Pagan, and is a conspicuous object and landmark to navigators on the Irrawaddy.
17	Do.	Do. ...	Damayangyi Pagoda.	Built, in 1170 A.D., by King Narathu, who was also called the "Kalagyamin," or the "King killed by the Kalas." While the construction of the pagoda was in progress, the king was assassinated by some Kalas, who were probably natives of Chittagong, and it was never completed. Most of the arches and the major portion of the structure are still sound. It is the biggest building of the kind in Burma, and attached to it are two inscriptions dated respectively 1205 and 1253 A.D.

Custody or present use.	Present state of preservation and suggestious for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	
Do	In a fair state of preservation. Conservation not yet taken in hand.	I(*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
18	Myingyan	Pagan ...	Ngakywè Nadaung.	One of the five pagodas built by King Taungthugyi in the 10th century A.D., that is to say, before Pagan fell under the influence of the Southern School of Buddhism.
19	Do.	Do ...	Shinbintha-lyaung, or Recumbent Image of the Buddha within the precincts of the Shwesandaw Pagoda.	The date of this image is not known, but from its close resemblance, in its facial expression, to the colossal image of the Buddha on the platform of the Shwezigôn pagoda and in the Ananda Temple (*vide* Nos 8 and 9), it may be assumed that it was built in the 11th century A.D. Unlike the recumbent image of the Buddha in the Manuha Temple at Myinpagan (*vide* No. 29) its head points to the south, whereas that of the Manuha Temple points to the north, a portion assumed by Gotama Buddha when he was lying on his death-bed between two *Sal* trees at Kusinagara.
20	Do.	Do. ...	Patothamya ...	One of the five pagodas built by King Taungthugyi in the 10th century A.D. Its walls are adorned with frescoes.
21	Do.	Do. ...	Shwesandaw Pagoda.	First pagoda built by King Anawrata after his conquest of Thatôn in the 11th century. It is said that some sacred hairs of Gotama Buddha, which were obtained from the Talaing country, were enshrined in it. The pagoda is also known as the Mahā-peinè or Ganesha Pagoda, from the fact that each of the four corners of its lowest terrace is guarded by three Hindu gods, Brahma, Vishnu and Siva, the third being often identified with Ganesha. In the Burmese times, the shrine enjoyed a yearly revenue of Rs. 5,000, derived from its endowments. In 1882, however, the rents were appropriated by the Burmese Government for the public

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	Shaped like a tuber and covered externally by green enamelled bricks.
Do.	Do.	I (*a*)	
Do.	In a fair state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				service, and it fell into a state of disrepair. The villagers of Kyaunggyi Ngaywa, in the Pakôkku District, where its *Wuttagan* lands are situated, still make to the pagoda offerings of their first fruits.
22	Myingyan	Pagan ...	Tilominlo Pagoda.	Built, in 1218 A.D., by King Nandaungmya to commemorate the spot where he was chosen to be Crown Prince out of five brothers. The rival claimants were ranged around a white umbrella, which, by means of a stratagem, was made to incline towards Nandaungmya, who was accordingly appointed to succeed his father, Narapatisithu It is a double-storeyed temple surmounted by a *Sikhāra* and is accessible to scholars and tourists as it is situated close to the Nyaung-u-Pagan road. In place of terracotta tiles, it is decorated with pieces of sandstone glazed in a green colour. The art of glazing earthenware is still extant, but that of glazing stone has been lost. The walls are ornamented with mural writings and frescoes, which have much weathered. There are four Buddhas facing the cardinal points on the ground floor as well as on the upper storey, which is reached by two staircases. On the latter, the corridor is flanked by two rows of niches enshrining stone sculptures, which are ruder in finish than those in the Ananda. Most of the niches are, however, empty. On the walls of the south-eastern window are the horoscopes of certain personages, which were inscribed in order to secure them against damage or loss by fire, rebellion, war, etc. The history of the temple is recorded in an inscription.

Custody or present use.	Present state of preservation and suggestion for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Government.	In a fair state of preservation.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
23	Myingyan	Pagan ..	Upali Thein ...	An Ordination Hall built in the 13th and repaired in the 17th century A D., and is situated close to the Tilominlo Pagoda. It is a structure of fine proportions enclosed within brick walls. The roof is ornamented with a double row of battlements in simulation of wooden architecture, and its centre is surmounted by a small slim pagoda. The arches, on which the superstructure rests, are well built, and the fine and brilliant frescoes covering its walls and ceiling are in an excellent state of preservation.
24	Do.	Do. ...	Bidagat-Taik or library.	Built, in 1058 A.D., by Anawrata to house the thirty elephant loads of Buddhist scriptures in Pâli, which he had brought away from Thatôn, and repaired in 1178 A.D. by King Bodawpaya of the Alaungpaya dynasty. It is lighted by perforated stone windows, and architecturally it is the only specimen of its class selected for conservation. Its chief peculiarity is its approximate simulation of architectural forms in wood in that it is covered by five multiple roofs surmounted by a *dubîka*, like the Mandalay Palace spire, and ornamented with peacock-like finials in plaster carving.
25	Do.	Do. ...	Nat-hlaung-gyaung Temple.	Built, by King Taungthugyi, in 931 A.D., *i.e.*, over a century before the introduction of the Southern School of Buddhism from Thatôn. It is the only Hindu Temple selected for conservation. As it is dedicated to Vishnu, it is decorated, on the outside, with stone figures of the "Ten Avatâras," Gotama Buddha being the ninth.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Government.	In a fair state of preservation.	I (*a*)	
Do.	In a good state of preservation.	I (*a*)	
Do.	In a fair state of preservation.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3		5
26	Myingyan	Pagan ...	Mi-malaung-gyaung Temple.	Built by King Narapatisithu in 1174 A.D., and its architectural form is quite unique. It consists of a small square temple with three multiple roofs ornamented with peacock-like finials at the corners, and is surmounted by a small spiral pagoda about 10 feet high. The whole structure rests on a high rectangular plinth, thereby securing it from any risk from fire or flood.
27	Do.	Do. ...	Remains of the Sarabha Gate of the old City wall of Pagan.	Built, in 849 A.D., by King Pyinbya, and repaired, in 1093 A.D. and 1698 A.D., by King Alaungsithu and the Governor of Pagan respectively; is the only gate that remains *in situ* of the twelve gates that once adorned the old city, Pagan. It forms the main gate on the east face of the wall, and is guarded by two *nats*, male and female, the male figure being placed on the left and the female on the right as one enters the city by it.
28	Do.	Myinpagan	Nanpaya stone Temple.	This building, which is a small structure of exquisite proportions, is situated about two miles to the south of Pagan, and close to the Manuha Temple. According to tradition, it was used as the palace of the Talaing King Manuha, when he built the temple in 1059 A.D. The Nanpaya contains specimens of fine sculptures on stone. The head of the Brahma is engraved on the pillars, which are adorned with floral designs.
29	Do.	Do.	Manuha Temple	This temple is situated at Myinpagan, which is about two miles to the south of Pagan. It was built by Manuha, the last of the Talaing Kings, in 1059 A.D. It contains a recumbent image of gigantic proportions representing Buddha in the act of entering *Nirvāna*.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Government.	In a good state of preservation.	I (*a*)	
Do.	In a bad state of preservation.	I (*b*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
30	Myingyan	Myinpagan	Nagayôn Pagoda.	This pagoda is situated at Myinpagan, about 2½ miles to the south of Pagan. It was constructed by Kyanzittha in 1064 A.D., Indian architects being employed. This building is the prototype of the Ananda Temple and shows the evolution of the latter.
31	Do.	Do.	Myinkaba Pagoda.	Built by King Anawrata in the 11th century in order to expiate the crime of killing his predecessor and half brother, Sôkkade, in battle. It is of bulbous form, and is situated on the Myinkaba *chaung*, which is so called because Sôkkade's corpse came floating down the stream together with his saddle. To the shrine are thus attached interesting historical associations, and its peculiar shape bespeaks its freedom from the influences of the Southern School of Buddhism, which was imported to Pagan after the conquest of Thatôn. It thus constitutes a dividing line between the Northern and Southern Schools of Buddhism at Pagan.
32	Do.	Do.	Seinnyet Pagoda	A cylindrical structure of the 11th century, which is most interesting, both architecturally and historically. On the second terrace guarding the flower-vase at each corner is a figure of a lion, whose features are distinctly Chinese, while at each corner of the third terrace the wings of what looks like a winged dragon remain. On the bell-shaped dome, which is ornamented with ogres disgorging chaplets of pearls, the small figure of a Buddha of exquisite proportion sits enshrined in a highly ornamented niche facing each of the cardinal points. Above this is a foliated capital surmounted by a small *stūpa*, as in the case of Singhalese shrines. The pagoda represents a

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Government.	In a good state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District	Locality.	Name of Mnoument.	History or Tradition regarding the Monument.
1	2	3	4	5
				distinct stage in the development of Buddhist religious architecture in Burma, and reflects the streams of influences from China, India and Ceylon.
33	Myingyan	Myinpagan	Kubyaukkyi Temple.	Built, in the 11th century A.D., by King Kyanzittha. It is square in plan with a portico or *mandapa* projecting on the east face. A *sikhara*, resting on three terraces, surmounts the square basement below, the walls of which are ornamented with frescoes and plaster carvings, some of which are still in a very good state of preservation. The interior of the building, around which runs a vaulted corridor adorned with niches enshrining images of the Buddha in stone, is lighted by stone windows on which are incised geometrical designs of fine proportion.
34	Do.	Do.	Seinnyet Ama Temple.	Built, in the 11th century A.D., by the Seinnyet Queen in the form of a temple, surmounted by a *sikhāra* resting on three terraces. It constitutes a duad with the adjoining Seinnyet Nyima (No. 32).
35	Do.	Do.	Abèyadana Temple.	Kyanzittha, when he was serving under King Saw Lu, the son and immediate successor of King Anawrata, incurred the royal displeasure and had to flee for his life. In the course of his flight, he fell asleep on a spot, the site of which is now marked by the Nagayôn pagoda (*vide* No. 30), the prototype of the Ananda pagoda, Pagan, and, according to tradition, a serpent shielded him with its hood. His wife, who had brought some food for him, saw this strange phenomenon from a distance, and not daring to approach the spot where Kyanzittha was lying

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a fair state of preservation.	I (*a*)	
Do.	Do	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
				on the ground, waited for the disappearance of the serpent which glided away silently. In order to commemorate this event, Kyanzittha had a temple built on this spot when he had become king in 1084 A.D. It is a square temple crowned by a *sikhāra*. Its walls are ornamented with frescoes. It contains also images of the Buddha in stone placed in niches disposed around the walls of the corridor.
36	Myingyan	Myinpagan	Pawdawmu Pagoda.	A small shrine of unique form of architecture, belonging to a period earlier than the 11th century A.D., and constituting an important land mark in the history of Buddhism at Pagan. Its singular architectural details bespeak the religious influences of Tibet and Southern India.
37	Do.	Thyipyitsaya	Petleik Paya ...	Date of building unknown; probably about the 10th century A.D.
38	Do.	Do.	Lawkananda Pagoda.	Built by Anawrata, the hero King of Burma, in 1059 A.D. The replica of a tooth-relic obtained from Ceylon was enshrined in it. The pagoda is an ancient landmark, because near it were anchored all vessels from Ceylon, Arakan, and the Talaing country.
39	Do.	Do.	Eastern Petleik Pagoda	Date of building unknown; probably about the 12th century A.D. This and the western Petleik Pagoda form two sister buildings. Its corridors are decorated with plaques illustrating scenes in the Buddhist birth stories.
40	Do.	Pwazaw ...	Damayazika Pagoda.	Built by King Narapatisithu in 1196 A.D. It is pentagonal at the base, and is decorated with beautiful terracotta tiles. It has mural writings and inscriptions.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a good state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	In a fair state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
41	Myingyar	Minnanthu	Sulamani Pagoda	It is situated about 4 miles to the south-east of Nyaung-u and contains frescoes, writings on the walls and two stone inscriptions. It was built by Narapatisithu in 1183 A.D., and resembles the Thatbyinnyu Pagoda in plan.
42	Do.	Nyaung-u	Sudaungbyi ...	Built, in 1268 A.D., by Ywapalè Min.
43	Do.	Do.	Paungdaw-u Pagoda.	Built, in 1168 A.D., by Narapatisithu to mark the spot where his royal barge was moored.
44	Do.	Do.	Chaukpala Pagoda.	Built, in 1170 A.D., by Narapatisithu, and adorned with frescoes.
45	Do.	Do.	Shwethabeik Pagoda.	Built, in 1167 A.D., by Weluwadi, Queen of Narapatisithu.
46	Do.	Do.	Yatsauk Pagoda	Built, in 1220 A.D., by Thuwunnapisi; adorned with frescoes and writings on the walls.
47	Do.	Do.	Hnasingu Pagoda.	Built, in 1220 A.D., adorned with frescoes.
48	Do.	Do.	Hnget-pyittaung Pagoda.	Built, in 170 A.D., by Pyusawdi and repaired by Alaungsithu in 1140 A.D.
49	Do.	Do.	Gawtama Pagoda	Do
50	Do.	Do.	Paunglè Ônhmin.	Do.
51	Do.	Do.	Thate-gu Pagoda.	Built, in 1197 A.D., by Zeya Thate; adorned with frescoes and plaster carvings.
52	Do.	Do.	Ngamyeth Pagoda.	Built in 1197 A.D. Five figures represent the five Buddhas of the Bhadra-Kalpa.
53	Do.	Do.	Shitmyethna Pagoda.	Built, in 1059 A.D., just before the influence of the Southern School of Buddhism was felt. The shrine is octagonal in form, and, in Chinese mythological symbolism, an octagon represents the earth.
54	Do.	Do.	Ôktamagyaw Ôkkyaung Monastery.	Built, in 1442 A.D., by Thinkaya, Governor of Taungdwingyi, adorned with frescoes.
55	Do.	Wetkyi-in	Kubyaukkyi Pagoda.	Built, in 1230 A.D., and repaired in 1468 A.D. The frescoes on its walls were drawn in the latter year.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of Government.	In a good state of presevation.	I (*a*)	
In the custody of the local elders.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of the Abbot of the Chaukpala Monastery.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of the Pagoda durwans.	Do.	III	
Do.	In a fair state of preservation	II (*a*)	
In the custody of the Abbot of the Hnget-pyittaung Monastery.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of the Pagoda durwans.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
In the custody of the local elders.	Do.	II (*b*)	
In the custody of the Pagoda durwans.	Do.	II (*a*)	
Do.	Do.	II (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
56	Myingyan	Wetkyi-in	Bomèkyaung Monastery.	Built, in 1410 A.D.; adorned with stone windows and plaster carvings.
57	Do.	Taungbilèya	Min-hmyaw Yaza Pagoda.	Built, in 1067 A.D., by Kyanzittha; adorned with frescoes.
58	Do.	Pagan Myoma.	Atwin Sigôn Pagoda.	Built, in 956 A.D., by Kunzaw Min, when *nât* worship had not yet been completely superseded by Buddhism. In the niche, usually reserved for an image of the Buddha, were deposited two figures of *nâts*, before which offerings of meat and liquor were made.
59	Do.	Myinpagan	Myazedi Pagoda	Built, in 1084 A.D., by Jeyya-Khettarā, son of Kyanzittha; contains a quardrilingual epigraph in the following languages:—Burmese, Pâli, Talaing and Pyu.
60	Do.	Do.	Somingyi Pagoda.	Built, in 1218 A.D.; decorated with carvings in glazed brick. The shrine rests on 4 terraces instead of on 3 or 5.
61	Do.	Minnanthu	Thanbula Pagoda	Built, in 1255 A.D., by Thanbula, Queen of Uzana, King of Pagan; adorned with frescoes and mural writings.
62	Do.	Do.	Minwaing Pagoda.	Built, in 1265 A.D., by Pwazaw, Queen of Uzana, King of Pagan.
63	Do.	Do.	Sinbyushin Pagoda.	Built, in 1342 A.D., by the mother of Sinbyu Ngazi Shin of Ava.
64	Do.	Do.	Lemyethna Pagoda.	Built, in 1222 A.D., by Anandathuya Amat, who also set up an inscription in stone. The form of imprecation contained in this epigraph is called "Minnanthu's oath," and is used in all judicial proceedings in Burma
65	Do.	Pwazaw ...	Min-Mayè Pagoda.	Built, in 1018 A.D., by Anawrata, to mark the spot where Sôkkade, the rival claimant to the throne, hesitated to meet him in battle; decorated with mural writings.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
No custodian ...	In a fair state of preservation.	III	
In the custody of the Pagoda durwans.	Do.	II (*a*)	
In the custody of the local elders.	Do.	II (*b*)	
In the custody of the Abbot of the Myazedi Monastery.	Do.	I (*b*)	
In the custody of the Pagoda durwans.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
Do.	Do.	II (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
66	Myingyan	Pwazaw ...	Kazun-O Pagoda.	Built, in 1118 A.D., by Narapatisithu.
67	Do.	Twinywa ...	Sittana Pagoda	Built, in 1211 A.D., by King Nan-daungmya on the death of a son; in the form of a Singhalese Pagoda.
68	Do.	Taungba	Taywindaung Pagoda.	Built, in 1059 A.D., by Anawrata, King of Pagan; enshrines a replica of the tooth-relic of Ceylon.
69	Do.	Thayetkôn	Shwemôktaw ...	Built, in 1059 A.D., near the fort of the Aris, whose ruins are in the neighbourhood; adorned with frescoes.
70	Do.	Lettôk ...	Thayapu Pagoda.	Built, in 1059 A.D., by the Aris, a heretical sect, who were driven out of Pagan by Anawrata. In the frescoes on the walls of the Pagoda the Buddhas are represented as wearing black, instead of yellow, robes. According to tradition, the Aris themselves wore black robes.
71	Do.	Singu ...	Taungmingyi Pagoda.	Built, in 400 A.D., and originally called Nagayôn Paya. There are two figures of *nâts*, each of whom has 6 hands. They were the sons of Maung Tin Dè, the blacksmith of Tagaung, who was subsequently deified as Mahâgiri *nât* of Mount Popa. The name of the elder son is "Taungmin Shinbyu" and that of the younger son "Myauk-min Shinbyu."
72	Do.	Do. ...	Pôndaung Pagoda.	Built, in 1480 A.D., by Dutiya Mingaung, King of Ava.
73	Do.	Talôkmyo	Thônbanhla Pagoda.	Ascribed to Asoka and repaired extensively in 1056 A.D.
74	Do.	Popa ...	Maungdaw, Hnamadaw Natsin.	The *nâts* are known popularly as "Mahâgiri and his sister, Shwemyêthna." Their worship was inaugurated by Thinligyaung, King of Pagan (344—387 A.D.), and a *nât* shrine was built at the foot of Mount Popa. These two *nâts* are the most widely known in Burma

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
n the custody of the Pagoda durwans.	In a fair state of preservation.	II (*a*)	
Do.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
Do.	Do.	II (*a*)	
No custodian ...	In a fair state of preservation. The roof should be made watertight.	II (*a*)	
In the custody of the villagers.	In a fair state of preservation.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	II (*b*)	
Do.	Do.	(*b*)	A suitable shrine was built to which the British Government granted a subsidy.

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
75	Myingyan	Uyin-ywa	Shinbin Sagyo Pagoda.	Built, in 1192 A.D., by Narapatisithu, King of Pagan. An epigraph records its construction. It is decorated with fine glass mosaic.
76	Kyauksè	Kalagyaung	Nandawye Pagoda.	On the subversion of the Pagan Monarchy, in 1284 A.D., by the Chinese, three Shan brothers, Athinkaya, Yazathingyan, and Thihathu established themselves respectively at Myinzaing, Metkaya and Pinlè, Kyawzwa, the son and successor of Tayôkpyemin, the king who fled from the Chinese, still reigned at Pagan, apparently after having acknowledged Chinese suzerainty. In order to put an end to a division of supreme authority, and to throw off the Chinese yoke, Pwazaw, the intriguing Dowager Queen, advised the three brothers to inveigle the hapless Kyawzwa to Myinzaing and keep him in durance vile. An invitation was accordingly sent to him that a pagoda and monastery had been built by the brothers on behalf of their overlord, who was besought to participate in the merit gained after a personal inspection of the buildings. Kyawzwa accepted the invitation and was seized by the three brothers at Nandawye Pagoda, and was forced to don a monkish garb and to retire to a monastery. This pagoda is thus a silent witness to the extinction of the dynasty of the Pagan Kings, which had lasted for nearly 1,300 years. Subsequently, Yazathingyan of Metkaya died a natural death, and Athinkaya of Myinzaing was poisoned by Thihathu of Pinlè, and their bodies were buried under the western plinth of the pagoda. The shrine is adorned with green enamelled terracotta tiles like some of the pagodas at Pagan.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a fair state of preservation.	II (*b*)	
In Government custody.	Do.	I (*a*)	Nos. 76—80 have been declared to be "protected monuments" under section 3, clause (3) of the Ancient Monuments Preservation Act, VII of 1904 (*vide* General Department Notification No. 261, dated the 30th July 1909).

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
77	Kyauksè	Kalagyaung	Let-thè Pagoda	Saw Hnit, the titular King of Pagan, complained to the Chinese Emperor that his father, Kyawzwa, who was a tributary to China, had been deposed, and appealed to him for help. A chinese army was sent down to Myinzaing in 1300 A.D. to restore the rightful king, but Kyawzwa's head was cut off and shown to the Chinese General, who was told that the negotiations could not be proceeded with as the party most interested was no more. As a test of the numerical strength of the Chinese and Shan Armies, the Let-thè Paya was built by the Chinese, and the Chanthaya Paya by the Shans The Chinese carried the bricks by hand Let-thè), while the Shans set up a wickerwork structure, which was covered with white washed cloth. (ဝေးပါး ချင်းထုဟုး။)
78	Do.	Do.	Chanthaya Pagoda.	The Shans won in the competition, and they called the Pagoda Chanthaya (relief obtained). The Chinese General claimed a war indemnity as a condition of his withdrawal, but the Shan brothers were astute enough to ask him to repair an irrigation canal first, and then they paid him an indemnity which was euphemistically termed "Reward for labour supplied." The Chinese army then retired.
79	Do.	Èbya ...	Shwezigôn Pagoda.	Built by Yazathingyan of Metkaya in 1300 A.D., to commemorate the withdrawal of the Chinese army from Burma.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a fair state of preservation.	I (*a*)	
Do.	Do.	I (*a*)	
Do.	Do	I (*a*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1		3	4	5
80	Kyauksè	Metkaya	Shweyaungdaw Pagoda.	This pagoda is situated close to No. 79 and was built in 1790 A.D. by a royal boatman of King Bagyidaw. Its walls and the soffits of its arches are adorned with frescoes which show that the Burmese officials of that period grew beards, and depict the costumes and manners of a by-gone age. A chapel within the enclosure contains the images of the five Buddhas of the present cycle. Such a representation is not met with at Pagan or elsewhere, and indicates the influence of China, where Mettayya the coming Buddhist Messiah, has numerous votaries.
81	Do.	Gatôn ...	Pyet-ka-ywe-daung Pagoda.	Enshrines a replica of the tooth-relic of Ceylon; one of the five pagodas, in which such a replica was deposited by Anawrata in the 11th century A.D., the other four shrines being Shwezigôn (Pagan), Tangyi-daung, Lawkananda, and Taywin-daung.
82	Do.	Ywagaing	Shwepwinlan Pagoda.	Built, in the 11th century A.D., by Anawrata, in order to commemorate the recovery of the men employed on the irrigation works, who had been stricken down by malaria.
83	Do.	Gwe ...	Shweminwun Pagoda.	Ascribed to Asoka; repaired by Anawrata (1010—1352 A.D.), Bagyidaw (1819—1837 A.D.), and Mindon Min (1853—1878 A.D.); enshrines a golden statue of Anawrata's Minister of Works—hence the name Shweminwun.
84	Do.	Sèywa ...	Sigyaung Thein	History unknown; an ordination hall built of *Sagyin* marble; an epigraph, which has not been deciphered, records its history.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In Government custody.	In a fair state of preservation.	I (*a*)	
In the custody of *Pôngyi* U Thuzata.	Do.	I (*b*)	
No special custodians.	Do.	III	
Do. ..	Do.	III	
In the custody of the abbot of the Sigyaung Monastery.	In a good state of preservation.	I (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
85	Kyauksè	Thabyeyo	Paungdaw-u Pagoda.	Built by Narapatisithu, King of Pagan (1167—1204 A.D.).
86	Do.	Tayôksu	Palinbo Pagoda	Marks the site of Anawrata's residence immediately before he was gored to death by a wild buffalo at myitche in the Pakôkku District (1052 A.D.). An evil omen was seen at this spot: a female frog was seen carrying on her back thè body of her dead husband.
87	Do.	Kyauksè Town.	Shwethalyaung Pagoda.	Ascribed to Asoka; repaired subsequently by Anawrata (1010—1052 A.D.); enshrines a replica of the tooth-relic of Ceylon. Carrying the sacred relic, the Royal elephant, Sinma-Yintha, was sent off by the latter King to indicate the spot where it should be enshrined. On reaching the summit of the Shwethalyaung Hill, the elephant knelt down and indicated the site where the pagoda should be built.
88	Do.	Pyauk-seikpin.	Thandawmywet-taung Pagoda.	A legend says that, during the life time of Gautama Buddha, on this very hill, he predicted that the three *Saings* (a species of wild taurus) who made an offering to him would become three Kings. In 1300 A.D. they seized Kyawzwa, King of Pagan, and forced him to assume a monkish garb, and they became afterwards Kings of Myinzaing, Pinlè and Met-kaya.
89	Do.	Nyaung-shwe.	Shwe-Sat-Thwa Pagoda.	Built by Anawrata in the 11th century A.D.; contains the figures of Queen Ma Paw and her brother, who were buried alive in Tamôksè Nan Paya, and who were subsequently deified.

Cutody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the villagers.	In a good state of preservation.	I (*b*)	
Do.	Do.	I (*b*)	
In the custody of Trustees.	Do.	I (*b*)	
No special custodians.	In a fair state of preservation.	III	
In the custody of the local elders.	Do.	II (*b*)	

Serial No.	District.	Locality.	Name of Monument.	History or Tradition regarding the Monument.
1	2	3	4	5
90	Meiktila	Ywagyiywa	Shweyinhmyaw Pagoda.	Ascribed to Asoka; repaired by Anawrata in the 11th century and by later Kings: the brick-work of the shrine is encased in copper.
91	Do.	Shweguywa	Shwegu Pagoda	Built, in the 11th century A.D., by Anawrata, who, after his return from China, endeavoured to construct a dam across the Samôn river, but failed in the attempt.
92	Do.	Pindalè ...	Shwezigôn Pagoda.	In the 11th century A.D, built by Anawrata and his son, Sawlu.
93	Do.	Wundwin	Yazamani Pagoda.	Built by King Thibaw in 1882 A.D.; interesting as one of the last specimens of Royal Pagodas.
94	Do.	Meiktila	Inscription Shed.	Situated on the northern extremity of the South Bund of the Meiktila Lake; shelters an inscription which was set up in 1856 A.D., by King Mindôn to commemorate the repair of the Meiktila Lake.
95	Yamèthin	Pauk-Kaing	Shwemyindin Pagoda.	According to tradition, enshrines the collar bone of Gautama Buddha.
96	Do.	Inhla-Kôk-kogôn.	Inhla-Shwegu Pagoda.	Built, in 1798 A.D., by Bodaw-paya during the rebellion of his son, the Governor of Toungoo.
97	Do.	Ônbin ..	Thago-daung Pagoda.	Ascribed to Duttabaung, King of Prome (443—370 B.C.); interesting as affording evidence that the Pyu Kingdom included what is now known as the Yamèthin District.
98	Do.	Pauk-aing-myo.	Satthwa-Hmyaung Pagoda.	Do.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	Remarks.
6	7	8	9
In the custody of the Trustees.	In a good state of preservation.	I (*b*)	
In the custody of the local elders.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
In Government custody.	Do.	I (*a*)	
In the custody of the local elders.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	
Do.	Do.	I (*b*)	

PART SECOND.—*Historical sites* (vide *items* 14—24 *in schedule attached to General Department Notification No.* 171, *dated the* 3*rd June* 1909).

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
1	Myingyan	Pagan ...	Yôn-hlut Kyun	A demarcated piece of land known as plots Nos. 87 and 91 in holding No. 24 of *kwin* No. 1229, and bounded as follows :— *North.*—From demarcation post No. 1 at north-west corner of Nga Lôn's *ya*, running 404 feet eastwards, along the boundary of Nga Lôn's *ya* on the south side of Chaukkan-Pagan road, up to demarcation post No. 2, and continuing 330 feet in the same direction up to demarcation post No. 3, fixed at the north-west corner of Nga Po Maung's *ya*. *East.*—From demarcation post No. 3 mentioned above it follows the boundary between Nga Lôn and Nga Po Maung's *ya*, to a distance of 300 feet in a south-easterly direction up to demarcation post No. 4; thence 400 feet in the same direction to demarcation post No. 5; thence 165 feet along the same boundary in a south-westerly direction up to demarcation post No. 6. *South.*—Thence in a north-westerly direction along the north bank of Shwe stream and south boundary of Nga Lôn's *ya* picking up demarcation post No. 7 at 190 feet, post No 8 at 395 feet, post No. 9 at 300 feet, post No. 10 at 165 feet and post No. 11 at 200 feet. *West.*—From this point it runs in a north-easterly direction between the boundary of Nga Lôn and Nga San Gyaw's holdings, picking up

PART SECOND.—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
1	Myingyan	Pagan ...	Yon-hlut Kyun *concld.*	demarcation post No. 12 at 175 feet and post No. 1 mentioned above at 85 feet. NOTE.—Holding number is from Supplementary Survey *kwin* maps of 1905-06.
2	Do.	Do. ...	Thiyipyitsaya ..	A demarcated piece of land known as plots Nos. 260, 261, 262, 263, 265, $\frac{266}{123}$, 266, 269, $\frac{265}{422}$, 273, 270, 264, 268 and 422 267 in holding Nos. 9, 21, 22 and 23 of *kwin* No. 1122, and bounded as follows:— *North.*—Starting from demarcation post No. 1 on the north-west corner of Tha Dun U's *ya* it runs in an easterly direction between plot No. 1258 and the said holding, picking up demarcation post No. 2 at a distance of 230 feet, post No. 3 at another 115 feet, and post No. 4 at 83 feet; thence it continues in the same direction between the said *ya* holding and Maung Shwe Bauk's land, picking up demarcation post No. 5 at another 130 feet, post No. 6 at 150 feet, post No. 7 at 62 feet, post No. 8 at 14 feet, post No. 9 at 300 feet, post No. 10 at 268 feet, post No. 11 at 111 feet, and post No. 12 at another 39 feet. *East.*—The boundary now runs in a south-westerly direction along the west edge of Singu-Pagan road and demarcation post No. 13 is embedded at 462 feet, post No. 14 at another 130 feet, post No. 15 at 402 feet, and post No. 16 at another 227 feet. Tun U's holding on the bank of the Irrawaddy.

PART SECOND—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2		4	5
2	Myingyan	Pagan ...	Thiyipyitsaya—*concld.*	*South.*—From post No. 16 the boundary runs almost due west, south of fallow plot No. 267, to a distance of 220 feet till it meets demarcation post No. 17; thence along the south side of plot No. 268 till it meets post No. 18 at a distance of 100 feet. The boundary continues in the same direction and runs between Nga Aung Do's *ya* to its north and a stream to its south and picks up post No. 19 at a distance of 100 feet, post No. 20 at another 137 feet, post No. 21 at 150 feet, and post No. 22 at 130 feet. From this point the boundary has waste plot No. 264 to the north and the said stream to the south, and running in the same direction it meets demarcation post No. 23 at 126 feet, post No 24 at another 100 feet, and post No. 25 at another 100 feet. *West.*—The boundary n w takes a north-easterly course and runs along the east bank of the Irrawaddy to a distance of 1,716 feet, where it meets the starting point at post No. 1. NOTE.—The holdings are taken from Supplementary Survey *kwin* maps of 1905-06.
3	Do.	Do. ...	Tanpawadi ...	A demarcated piece of land within the Pwazaw *kwin* No. 1459, known as survey plots Nos. 513, 514, 522 and 523, and bounded as follows:— *North.*—The boundary starts from demarcation post No. 1 situated at the north-west corner of survey plot No. 514

PART SECOND.—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
3	Myingyan	Pagan ..	Tanpawadi—*concld.*	and runs almost due east between Nga Chit Su's *ya* and Pwazaw-Pagan road, arriving at posts Nos. 2, 3, 4 and 5 at 533, 23, 200 and 310 feet apart respectively. *East.*—Here the boundary runs in a southerly direction and along the east boundary of Nga Chit Su's *ya* and demarcation posts Nos. 6, 7, 8, 9, 10, 11 and 12 are embedded at distances 69, 350, 10, 414, 157, 265 and 72 feet apart respectively. On the outer side Tanpawadi has the Minteinkan up to post No. 8 and Pwazaw-Taung *kwin* up to post No. 12. *South.*—The boundary here takes a westerly course, running between the boundaries of Pwazaw-Myauk and Thute-kan *kwins* and has demarcation posts Nos. 13 and 14 at 185 and 150 feet apart respectively. *West.*—The boundary now runs in a north-westerly direction, passing between Nga Chit Su's *ya* holding No. 58 on the east and Nga Tun U's holding No. 57 and Nga Kyaw Zan's holding No. 56 on the west, till it meets boundary post No. 1 mentioned above. NOTE.—The holdings are taken from the Supplementary Survey *kwin* maps of 1905-06.
4	Do. ...	Do. ...	Old Pagan ...	A demarcated piece of land known as plot No. 12 in *kwin* No. 1465, and bounded as follows:— *North.*—From demarcation post No. 1 on west bank of the Irrawaddy and at the north-west corner of survey plot

PART SECOND.—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
4	Myingyan	Pagan ...	Old Pagan—*contd.*	No. 12 in Nga Tun E's *ya*, holding No. 1, running in a south-easterly direction along the northern boundaries of plots 12 and 33; thence along the east side of plot 33, passing through plot 18 till it meets the demarcation post No 13 on west side of the cart-road leading to the Shwekungya Pagoda and having demarcation posts Nos. 2, 3, 4, 5, 6, 7, 8 9, 10, 11 and 12 embedded on the boundary at distances 235, 71, 34, 53, 62, 34, 24, 50, 34, 72, 29 and 68 feet apart respectively; thence southwards between the said road and said Nga Tha E's *ya* to boundary post No. 14, at a distance of 336 feet on trijunction of roads; here the boundary crosses over the road to post No. 15 at a distance of 68 feet; thence it runs between a cart-road to the north and Uyin Kyaung and a portion of Nga Tha E's Taungpila *ya* land to the south till it meets demarcation post No. 19 at a distance of 667 feet. *East.*—From post No. 19 the boundary runs southwards west of Taungbi-Pagan road with demarcation posts Nos. 20, 21 and 22 embedded at distances 224, 16 and 546 feet apart respectively; thence it crosses the said road to post No. 23 at a distance of 31 feet, and runs along Taungbi village boundary to demarcation post No. 25 at a distance of 168 feet; thence to post No. 26 at north-west corner of platform of Thet-Taw-She Pagoda at a

PART SECOND.—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
4	Myingyan	Pagan ..	Old Pagan—*concld.*	distance of 233 feet in Taungbi *kwin*; thence following the said pagoda platform to demarcation post No. 28 at its south-east corner and at a distance of 355 feet, and continuing southwards along the east side of Ananda-Taungbi road to demarcation post No. 31 on north-west conner of Shwe-Mok-Taw Paya. The boundary runs almost due west from here to post 32, near a survey-mark (no number) on south of Ngu Kywet's *ya* holding No. 4; thence to post No. 33, at a distance of 94 feet on plot 37, in Nga-let-to's *ya* No. 9; thence a straight line drawn to post 34 at a distance 772 feet from the west gate of the Ananda Pagoda with the figure of a lion; thence a straight line to a distance of 721 feet to post 35 and to a distance of 73 feet to post No. 36 at south-east corner of Nga Hme's *ya*, holding No. 21. *South.*—At this point the boundary runs south-west along the north side of Nyaung-U-Singu road, till it meets Pagan-Myinkaba road; thence along the west side of the latter road to post 48 at south-east corner of plot No. 44 in Taungywa *kwin*; thence along the south boundary of the said *kwin* to demarcation post No. 59 on west bank of the Irrawaddy. *West.*—In a north-easterly direction along the west bank of the Irrawaddy to starting point. NOTE.—Holdings are taken from *kwin* maps of 1905-06.

PART SECOND.—*Historical sites*—continued.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
				Old Metkaya city.
5	Kyauksè	Singaing	Metkaya *kwin*, Thabyeyo circle.	A demarcated piece of land measuring 29·80 acres, situated in the ancient Burmese city of Metkaya, bounded as follows :— *North.*—Metkaya village-tract. *East.*—Jungle. *South* and *West.*—Èbya *kwin*.
				Ruins of Shingyaw Myo.
6	Do.	Do.	Tabetswè *kwin*, Ashe-ywathit circle.	A demarcated piece of land measuring 7·18 acres, situated in the ruins of the ancient Burmese city of Sheingyaw, bounded as follows :— *North.*—Holding Nos. 70 and 469. *East.*—Holding Nos. 453, 452 and 454. *South.*—Holding No. 460. *West.*—Holding Nos. 74, 478 and 480.
				Ruins of Thapetkamyo.
7	Do.	Do.	Metkaya *kwin*, Thabyeyo circle.	A demarcated piece of land measuring 15·66 acres, situated in the ruins of the ancient Burmese city of Thapetkamyo, near the Ywahaunggôn village-tract, bounded as follows :— *North.*—Dôktawadi river. *East.*—Waste land. *South.*—Holding Nos. 42, 43, 53, 54, 59, 60, 61 and 62. *West.*—Holding Nos. 20, 21, 22 and 10.
				Ruins of Shinyèmyo.
8	Do.	Do.	Myogôn *kwin*, Mônbin circle.	A demarcated piece of land measuring 5·82 acres, situated in the ruins of the ancient Burmese city of Shinyèmyo near Kindônpe bounded as as follows :— *North.*—Dôktawadi river.

PART SECOND.—*Historical sites*—concluded.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
8	Kyauksè	Singaing	Myogôn *kwin*, Mônbin circle —*concld.*	*East.*—Jungle. *South.*—Myaleik hill. *West.*—Dôktawadi river. *Ruins of Paywetmyo.*
9	Do.	Do.	Myogôn *kwin*, Nôngôn circle.	A demarcated piece of land measuring 1·87 acres, situated in the ruins of the ancient Burmese city of Paywetmyo near Kindônpe village-tract and bounded on all sides by jungle. *Old Myinzaing city.*
10	Do.	Kyauksè...	Kalagyaung *kwin*, Pindalè circle.	A demarcated piece of land measuring 127·65 acres situated in the ruins of the ancient Burmese city of Myinzaing, and bounded on all sides by jungle. *Old Pinlè city.*
11	Do	Myittha ...	Hnangin *kwin*, Thabyedaung circle.	A demarcated piece of land measuring 9·87 acres, 6 to 9 feet in width situated in the ruins of the ancient Burmese city of Pinlè, and bounded as follows :— *North.*—By waste land, survey plots Nos. 1512 and 2412. *East*—By waste land, survey plots Nos. 2421, 2419, 2313, 2311, and Maung Pa I's State land, holding No. 164 and waste land, plot No. 2306. *South.*—By waste land, plots Nos. 2305 and 2270. *South-west.*—By waste land, plot No. 2270 and survey plot No. 1545, *e.g.* Maung Paw Hla's State holding No. 95. *West.*—By waste land, plots Nos. 1529 and 1463. NOTE.—Survey plots and holding numbers have been quoted from the *kwin* map of 1907-08.

Printed by order of the Government of Burma.

G. B. C. P. O.—No. 824, C. S., 20-1-1916 -415—H. A. W.

00082001

Digitized with financial assistance from

Hermès India

a project facilitated by the Rotary Club of Bombay

on 10 August, 2018